



# **PATHWAY TO PERFECTION.**

*A*

**Sermon preached at Saint Maries  
*Spittle in London on Wednesday in  
Easter weeke. 1593.***

**By THOMAS PLAYFERE Doctor  
of Diuinitie.**



**AT LONDON**  
**Printed by Felix Kingston for Matthew Law,**  
**and are to be sold at his shop in Pauls  
Churchyard. 1607.**



THE



Sermon preached at Saint Maries  
Church in London on Wednesday  
the 19th of October 1793.

By Thomas TAYLOR Doctor  
of Divinity.



At London  
Printed by John Smith in Strand Lane  
and are to be sold at his Shop in Paris  
Church Lane 1793.





TO THE MOST  
NOBLE AND WOR-  
THIE KNIGHT, MY HO-

norable good Patron, Sir George Carey,

Knight Marshall of her Maesties most

honorable household, and gouer-

nour of her Ile of Wight,

all ioyes,

externall, internall,

eternall.



*Ir, as soone as I had  
preached this Ser-  
mon, it pleased the  
Lord Bishop of Lon-  
don last deceased,  
both by his letter, and  
by word of mouth, to  
request a copie of it for the presse. The  
like did diuers other also. But in trueth I  
had then no copie of it. Or if I had been  
possessed of any, yet I was resolute to yeeld  
to no such motion. Which some (I know  
not*

## The Epistle

not who ) understanding, that being by so many, and so many times importuned, to print this, or some other Sermon, I alwaies utterly refused so to doe, haue presumed to print the Meane in Mourning, altogether without true iudgement; or calling me to counsell therein. And that so falsly, and in most places so quite contrary to my meaning, that I may say to him, who soeuer was the procurer thereof, as Martiall the Poet sayd to one,

Quem recitas meus est, & Fidentine, libellus:  
Sed malè dum recitas, incipit esse tuus.

O Fidentine, a booke of mine  
Thou printst against my will:  
And yet not mine, but it is thine  
Because thou printst it ill.

When in the triumph of Iulius Cæsar, the Romanes had carried about the modell of those cities, which he had subdued, grauen in yuorie, and not long after in the triumph of Fabius Maximus, they shewed the description of his cities, carued in wood. Chrysippus beholding the difference, said merily, that Fabius cities were but the sheathes of Cæsars cities. And certes I may bee bolde to auerre, that as much diuersitie as there is betweene yuorie

## Dedicatorie.

rie and wood, so much there is betweene that Sermon which was first once preached, and that which was after twice printed. For those two editions were but wooden sheathes. Or if there were any mettall in them, yet it had not an yuorie but a dudgein haft, being blunt and dull, without any poynt or edge. Therefore after I was, not onely perswaded by the aduise of all my friends, but euen enforced by the necessitie of the thing it selfe, to print that Sermon as it was preached, I thought good likewise to let this goe with it. That as the grauer of Images in Æsop telleth Mercury, if hee would giue a groate for the image of Iupiter, he should haue his owne image for nothing: so if any one who hath cast away his money vpon the former editions, wil bestow a groate vpon the true copie now set out by my selfe, hee may haue this sermon with it for nothing, in surplussage ouer and besides the bargaine. Which if it shall please you out of your true worth fauourably to patronize and protect, then all that reape any benefit by perusing it, shall haue good cause to honour your most noble minde, by whose munificence and bountie my studies haue  
been

## The Epistle

*been hitherto continued. And so craving  
your honourable acceptance of my faith-  
full endeuours I humbly take my leaue.*

*From Saint Johns Colledge in Cam-  
bridge the first day of Fe-  
bruary. 1595.*

Your Worships euer,  
and in all duetie  
moſt bounden,

**Thomas Playfere.**

## To the Reader.



Entle reader, the sentences are so framed, as thou maist reade them, without any regard of the marginall notes, as though they were not set downe at all. Doe therefore herein as thou shalt thinke best. The quotations which are marked without a parenthesis, as thus, <sup>a</sup> <sup>b</sup> <sup>c</sup>, were all uttered when the Sermon was preached. The rest which are marked with a parenthesis as thus, (a) (b) (c). were thought conuenient to bee printed, though, not the quotations themselves, but onely the matter contayned in them, was preached. Farewell.



The first of these is the  
 fact that the population  
 of the world is increasing  
 at a rapid rate. This is  
 due to a number of factors,  
 including improved medical  
 care, increased food supply,  
 and a general increase in  
 living standards. The result  
 is that the world's population  
 is growing at an estimated  
 rate of about 1.5% per  
 year. This means that by  
 the year 2050, the world  
 population is expected to  
 reach about 9 billion people.  
 This is a significant increase  
 from the current population  
 of about 6 billion people.  
 The second factor is the  
 increasing demand for  
 resources. As the world  
 population grows, the demand  
 for food, water, and other  
 resources increases. This  
 leads to a number of problems,  
 including deforestation, soil  
 erosion, and water pollution.  
 The third factor is the  
 increasing demand for  
 energy. As the world  
 population grows, the demand  
 for energy increases. This  
 leads to a number of problems,  
 including the depletion of  
 fossil fuels and the increase  
 in greenhouse gas emissions.  
 The fourth factor is the  
 increasing demand for  
 housing. As the world  
 population grows, the demand  
 for housing increases. This  
 leads to a number of problems,  
 including the loss of natural  
 habitats and the increase in  
 urban sprawl.  
 The fifth factor is the  
 increasing demand for  
 transportation. As the world  
 population grows, the demand  
 for transportation increases.  
 This leads to a number of  
 problems, including the increase  
 in traffic congestion and the  
 increase in air pollution.  
 The sixth factor is the  
 increasing demand for  
 education. As the world  
 population grows, the demand  
 for education increases. This  
 leads to a number of problems,  
 including the shortage of  
 teachers and the increase in  
 school fees.  
 The seventh factor is the  
 increasing demand for  
 healthcare. As the world  
 population grows, the demand  
 for healthcare increases. This  
 leads to a number of problems,  
 including the shortage of  
 doctors and the increase in  
 medical costs.  
 The eighth factor is the  
 increasing demand for  
 social services. As the world  
 population grows, the demand  
 for social services increases.  
 This leads to a number of  
 problems, including the shortage  
 of social workers and the  
 increase in social welfare  
 costs.  
 The ninth factor is the  
 increasing demand for  
 recreation. As the world  
 population grows, the demand  
 for recreation increases. This  
 leads to a number of problems,  
 including the loss of natural  
 habitats and the increase in  
 recreational costs.  
 The tenth factor is the  
 increasing demand for  
 security. As the world  
 population grows, the demand  
 for security increases. This  
 leads to a number of problems,  
 including the increase in  
 military spending and the  
 increase in terrorism.  
 The eleventh factor is the  
 increasing demand for  
 justice. As the world  
 population grows, the demand  
 for justice increases. This  
 leads to a number of problems,  
 including the shortage of  
 judges and the increase in  
 legal costs.  
 The twelfth factor is the  
 increasing demand for  
 culture. As the world  
 population grows, the demand  
 for culture increases. This  
 leads to a number of problems,  
 including the loss of cultural  
 heritage and the increase in  
 cultural costs.  
 The thirteenth factor is the  
 increasing demand for  
 science. As the world  
 population grows, the demand  
 for science increases. This  
 leads to a number of problems,  
 including the shortage of  
 scientists and the increase in  
 research costs.  
 The fourteenth factor is the  
 increasing demand for  
 technology. As the world  
 population grows, the demand  
 for technology increases. This  
 leads to a number of problems,  
 including the shortage of  
 technicians and the increase  
 in technological costs.  
 The fifteenth factor is the  
 increasing demand for  
 art. As the world population  
 grows, the demand for art  
 increases. This leads to a  
 number of problems, including  
 the loss of artistic heritage  
 and the increase in artistic  
 costs.  
 The sixteenth factor is the  
 increasing demand for  
 sports. As the world  
 population grows, the demand  
 for sports increases. This  
 leads to a number of problems,  
 including the loss of natural  
 habitats and the increase in  
 sports costs.  
 The seventeenth factor is the  
 increasing demand for  
 music. As the world  
 population grows, the demand  
 for music increases. This  
 leads to a number of problems,  
 including the loss of musical  
 heritage and the increase in  
 musical costs.  
 The eighteenth factor is the  
 increasing demand for  
 dance. As the world  
 population grows, the demand  
 for dance increases. This  
 leads to a number of problems,  
 including the loss of dance  
 heritage and the increase in  
 dance costs.  
 The nineteenth factor is the  
 increasing demand for  
 theater. As the world  
 population grows, the demand  
 for theater increases. This  
 leads to a number of problems,  
 including the loss of theatrical  
 heritage and the increase in  
 theatrical costs.  
 The twentieth factor is the  
 increasing demand for  
 cinema. As the world  
 population grows, the demand  
 for cinema increases. This  
 leads to a number of problems,  
 including the loss of cinematic  
 heritage and the increase in  
 cinematic costs.  
 The twenty-first factor is the  
 increasing demand for  
 television. As the world  
 population grows, the demand  
 for television increases. This  
 leads to a number of problems,  
 including the loss of television  
 heritage and the increase in  
 television costs.  
 The twenty-second factor is the  
 increasing demand for  
 radio. As the world  
 population grows, the demand  
 for radio increases. This  
 leads to a number of problems,  
 including the loss of radio  
 heritage and the increase in  
 radio costs.  
 The twenty-third factor is the  
 increasing demand for  
 newspapers. As the world  
 population grows, the demand  
 for newspapers increases. This  
 leads to a number of problems,  
 including the loss of newspaper  
 heritage and the increase in  
 newspaper costs.  
 The twenty-fourth factor is the  
 increasing demand for  
 magazines. As the world  
 population grows, the demand  
 for magazines increases. This  
 leads to a number of problems,  
 including the loss of magazine  
 heritage and the increase in  
 magazine costs.  
 The twenty-fifth factor is the  
 increasing demand for  
 books. As the world  
 population grows, the demand  
 for books increases. This  
 leads to a number of problems,  
 including the loss of book  
 heritage and the increase in  
 book costs.  
 The twenty-sixth factor is the  
 increasing demand for  
 records. As the world  
 population grows, the demand  
 for records increases. This  
 leads to a number of problems,  
 including the loss of record  
 heritage and the increase in  
 record costs.  
 The twenty-seventh factor is the  
 increasing demand for  
 films. As the world  
 population grows, the demand  
 for films increases. This  
 leads to a number of problems,  
 including the loss of film  
 heritage and the increase in  
 film costs.  
 The twenty-eighth factor is the  
 increasing demand for  
 video. As the world  
 population grows, the demand  
 for video increases. This  
 leads to a number of problems,  
 including the loss of video  
 heritage and the increase in  
 video costs.  
 The twenty-ninth factor is the  
 increasing demand for  
 audio. As the world  
 population grows, the demand  
 for audio increases. This  
 leads to a number of problems,  
 including the loss of audio  
 heritage and the increase in  
 audio costs.  
 The thirtieth factor is the  
 increasing demand for  
 visual. As the world  
 population grows, the demand  
 for visual increases. This  
 leads to a number of problems,  
 including the loss of visual  
 heritage and the increase in  
 visual costs.  
 The thirty-first factor is the  
 increasing demand for  
 taste. As the world  
 population grows, the demand  
 for taste increases. This  
 leads to a number of problems,  
 including the loss of taste  
 heritage and the increase in  
 taste costs.  
 The thirty-second factor is the  
 increasing demand for  
 smell. As the world  
 population grows, the demand  
 for smell increases. This  
 leads to a number of problems,  
 including the loss of smell  
 heritage and the increase in  
 smell costs.  
 The thirty-third factor is the  
 increasing demand for  
 touch. As the world  
 population grows, the demand  
 for touch increases. This  
 leads to a number of problems,  
 including the loss of touch  
 heritage and the increase in  
 touch costs.  
 The thirty-fourth factor is the  
 increasing demand for  
 hearing. As the world  
 population grows, the demand  
 for hearing increases. This  
 leads to a number of problems,  
 including the loss of hearing  
 heritage and the increase in  
 hearing costs.  
 The thirty-fifth factor is the  
 increasing demand for  
 sight. As the world  
 population grows, the demand  
 for sight increases. This  
 leads to a number of problems,  
 including the loss of sight  
 heritage and the increase in  
 sight costs.  
 The thirty-sixth factor is the  
 increasing demand for  
 feeling. As the world  
 population grows, the demand  
 for feeling increases. This  
 leads to a number of problems,  
 including the loss of feeling  
 heritage and the increase in  
 feeling costs.  
 The thirty-seventh factor is the  
 increasing demand for  
 thinking. As the world  
 population grows, the demand  
 for thinking increases. This  
 leads to a number of problems,  
 including the loss of thinking  
 heritage and the increase in  
 thinking costs.  
 The thirty-eighth factor is the  
 increasing demand for  
 knowing. As the world  
 population grows, the demand  
 for knowing increases. This  
 leads to a number of problems,  
 including the loss of knowing  
 heritage and the increase in  
 knowing costs.  
 The thirty-ninth factor is the  
 increasing demand for  
 understanding. As the world  
 population grows, the demand  
 for understanding increases. This  
 leads to a number of problems,  
 including the loss of understanding  
 heritage and the increase in  
 understanding costs.  
 The fortieth factor is the  
 increasing demand for  
 wisdom. As the world  
 population grows, the demand  
 for wisdom increases. This  
 leads to a number of problems,  
 including the loss of wisdom  
 heritage and the increase in  
 wisdom costs.  
 The forty-first factor is the  
 increasing demand for  
 love. As the world  
 population grows, the demand  
 for love increases. This  
 leads to a number of problems,  
 including the loss of love  
 heritage and the increase in  
 love costs.  
 The forty-second factor is the  
 increasing demand for  
 respect. As the world  
 population grows, the demand  
 for respect increases. This  
 leads to a number of problems,  
 including the loss of respect  
 heritage and the increase in  
 respect costs.  
 The forty-third factor is the  
 increasing demand for  
 honor. As the world  
 population grows, the demand  
 for honor increases. This  
 leads to a number of problems,  
 including the loss of honor  
 heritage and the increase in  
 honor costs.  
 The forty-fourth factor is the  
 increasing demand for  
 glory. As the world  
 population grows, the demand  
 for glory increases. This  
 leads to a number of problems,  
 including the loss of glory  
 heritage and the increase in  
 glory costs.  
 The forty-fifth factor is the  
 increasing demand for  
 fame. As the world  
 population grows, the demand  
 for fame increases. This  
 leads to a number of problems,  
 including the loss of fame  
 heritage and the increase in  
 fame costs.  
 The forty-sixth factor is the  
 increasing demand for  
 power. As the world  
 population grows, the demand  
 for power increases. This  
 leads to a number of problems,  
 including the loss of power  
 heritage and the increase in  
 power costs.  
 The forty-seventh factor is the  
 increasing demand for  
 wealth. As the world  
 population grows, the demand  
 for wealth increases. This  
 leads to a number of problems,  
 including the loss of wealth  
 heritage and the increase in  
 wealth costs.  
 The forty-eighth factor is the  
 increasing demand for  
 success. As the world  
 population grows, the demand  
 for success increases. This  
 leads to a number of problems,  
 including the loss of success  
 heritage and the increase in  
 success costs.  
 The forty-ninth factor is the  
 increasing demand for  
 achievement. As the world  
 population grows, the demand  
 for achievement increases. This  
 leads to a number of problems,  
 including the loss of achievement  
 heritage and the increase in  
 achievement costs.  
 The fiftieth factor is the  
 increasing demand for  
 excellence. As the world  
 population grows, the demand  
 for excellence increases. This  
 leads to a

THE  
PAHTWAY TO  
Perfection.

The Text.

*But one thing, I forget that  
which is behind, and en-  
deavour my selfe to that  
which is before, & follow  
hard, toward the marke,  
for the prize of the high  
calling of God in Christ  
Iesuu. Philip. 3. 14.*

**R**ight Honourable, right Wor-  
shipfully, and most Christian  
and blessed brethren; perfe-  
ction is al in al. The only thing  
in euery thing. But that which is vnper-  
fect, is like either the vntimely birch of a  
woman, or else the vntimely fruite of a  
tree. The one dying before it bee borne,  
the other rotting before it be ripe. Ther-  
fore it is saide of the law, \* That it made  
K 2 nothing

\* Hebr. 7. 19.

<sup>b</sup> Iohn. 19. 13.<sup>c</sup> Luc. 14. 30.<sup>d</sup> Gen. 2. v. 1.<sup>e</sup> Rom. 6. 14.<sup>f</sup> 1. Cor. 3. 9.<sup>(g)</sup> Mat. 5. 48.

nothing perfect: but of the Gospel; <sup>b</sup> that it is most perfect in it selfe. And of the tower of Babel, <sup>c</sup> these men began well to build, yet could not perfect it: but of the frame of the world, <sup>d</sup> thus the heaven and the earth were perfectly finished. Yea so perfectly, that euerie thing since which hath had anye little resemblance of this perfection, is said to be as perfect as God made the world. Now of all things in the world, man especially is borne, not to dye, as an vntimelie birth, but to liue; and man liueth, not to rotte away as vntimely fruite, but to flourish for euer. Therefore wee that doe not dye vnder the law, but liue vnder grace, <sup>e</sup> must not be like the law, but like the Gospel: and we which shal not rotte away as the tower of Babel, but flourish for euer, as the building of God, <sup>f</sup> must not be like the tower of Babell, but like the frame of the world; labouring continually to be perfect, as our heavenly Father is perfect. <sup>(g)</sup> Labour, I say, we must. For as nothing is excellent, and easie both together; in like sorte perfection, though it be so excellent a thing, that it ought to be much desired, yet it is not so easie

guidon

easie

easie a thing, that it can be soone attained. Therefore saies the Apostle in the former verse, I doe not thinke that I haue yet attained to it. For, sayes Bernard h, How canst thou possibly bee a proficient if thou thinke thy selfe already sufficient? The arke of the couenāt was but a Cubite & a halfe high<sup>1</sup>. So likewise the wheelles of the Cauldron were but a Cubite and a halfe high<sup>1</sup>. Now wee know that a Cubite and a halfe is an vnperfect measure. Which shewes that none in this life are perfectly perfect. The verie highest are, as the Arke in Moyses tabernacle, or as the wheelles in Salomons temple, but a cubite and a halfe high<sup>(1)</sup>. Perfectly vnperfect when they begin: vnperfectly perfect when they end. Benaiah was honourable among thirtie, but he attained not to the first three. And so some one man may be as perfect as thirtie, yea as a thousand other men, and yet not attaine to the perfection of the blessed Trinitie, which is the first three. Nay when we haue done the best we can, we are but vnprofitable seruants<sup>(m)</sup>. Al our righteousnesse is as a staine cloth<sup>(n)</sup>. Our greatest strength is confirmed in

K 3

weakenesse

Rom. 7. 15.

Gal. 5. 17.

1. Cor. 13. 12.

1. Quomodo

proficiam

tibi sufficit?

Exod. 25. 10.

1. Kin. 7. 23.

1. Sam. 23. 23.

1. Lu. 17. 10.

1. Esa. 64. 5.



(\*) 2. Cor. 12.9.

(\*) 1. Cor. 13.12

(\*) 2. Cor. 5.7.

(\*) 1. Col. 3.18

(\*) *Est quædam*

*imperfecta per-*

*fectio, ut sciat*

*homo se non ef-*

*se perfectum in*

*hac vita. Pri-*

*masius in Col.*

*c. 1. in fine.*

*Ἐστὶν αἰς ἀλλοτρί-*

*τάτου, ὅτι μὴ*

*δινοῦται ἑαυτῷ*

*ὅτι τὸ ἀπείριστον*

*αὐτῆς ἀπόρου, μὴ*

*δὲ τίς πῶς αὐ-*

*τῶν οὐκ ἐστὶν τῶν*

*ταυτῶν.*

*Nysseus ad*

*τὸ αὐτὸ αὐτῶν.*

*in fine.*

*" Spes vite im-*

*mortalis est vi-*

*ta vite morta-*

*lis. Aug. in p.*

*103.*

*Ἐπεὶ οὖν ἡ ἐν*

*ἀρετῇ ἀποκατά-*

*στασις. in He.*

*c. 6.*

*1. Reg. 10. 19*

weaknesse (\*). We know but in part,  
not as we are known (\*). We walke by  
faith, not by sight (\*). We behold, as in  
a Glasse darkely, not face to face (\*).  
So that the most perfect perfection  
wee can attaine to in this life, is an  
humble acknowledging of that im-  
perfection which we haue (\*), and an  
earnest labouring for that perfection  
which we haue not (\*). We liue here  
in that we hope for life (\*): and we are  
perfect here in that we labour for  
perfection (\*). Wherefore as Salomon  
went up six steppes to come to his  
great throne of Iuorie (\*), so must we  
ascend six degrees to come to this  
high toppe of perfection. The firste  
(Not many things) BUT ONE THING.  
The seconde (I doe not remember,  
but) I FORGET THAT WHICH IS  
BEHINDE. The third (I stand not still,  
but) I ENDEAVOR MY SELFE TO  
THAT WHICH IS BEFORE. The  
fourth (I runne not amisse, but) I  
FOLLOVY HARD. The fift (Not beside  
the marke, but) TOWARD THE  
MARKE. The sixt, (Not for anie other  
prize, but) FOR THE PRIZE OF THE  
HIGH



HIGH CALLING OF GOD IN CHRIST  
IESVS.

Touching the first, hee saies (Not many things) BUT ONE THING. Gregorie hath this sentence \*. The mind of man is like the stone Turthenus. That stone, so long as it is whole swimmeth, but being once broken sinketh. And so the heart of man being once broken, it soone sinketh, and being diuersly distracted, it is easilie ouerwelmed. Zedekias did well enough so long as he staid in Ierusalem, signifying the vision of peace which is one thing : but when he was caried to Riblah, signifying a multitude which is many things, then were his eyes put out. What so neare one as two. And yet wee must not goe so farre from one as two. Seeing it is a verie hard matter and almost vnpossible, that one mind should wel heed two diuers things (h) Hercules himself could not cope with two aduersaries at once. So that Peter was vnwise to weare two swordes at once (i). Alexāder sayed, the whole world coulde not hold two Sunnes at once. So that Issacar was an Assc to beare two burdens at once (k). No man sitteth vpon

K 4

two

\* cum animus  
diuiditur ad  
multa, fit mi-  
nor ad singula.

\* Iere. 39. 5.

\* 8. 3. mi T. 1. m

\* 8. 3. 0. 1. 0. 1. m

\* 8. 3. 0. 1. 0. 1. m

(h) Vt res oppo-  
sitae non possint  
haberi una die.  
Cor. Gallus.

(i) Luc. 22. 38.

(k) Gen. 49. 24

1. Tim. 3. 8.  
Luc. 10. 13.  
Eccle. 2. 13.  
1. Sam. 17. 41.  
1. Soph. 2. 1.

1. Tim. 3. 8.

Luc. 10. 13.

Eccle. 2. 13.

1. Sam. 17. 41.

1. Soph. 2. 1.

two speares together. No man writeth with two pens together. No man hunteth two games together. No man iustleth with two speares together. He that hath two hearts, if hee haue a true hart of the one, he will haue a false heart of the other. Therefore saies Saint Iames: A double hearted man is vnconstant in al his waies. He that hath two tongues, if he tel truth with the one, hee will lie with the other. Therefore saies Sainte Paule: Deacons must not be double tongued. He that serues two masters, if he please the one, hee will displease the other: therefore saies our Sauiour, No man can serue two masters. He that walketh two waies, if he goe well in the one, he will stumble in the other. Therefore sayes Ecclesiasticus: Woe be to the sinner which walketh two manner of waies. Wherefore we must not be like the Philistins which had two harts, 1 one heart that cleaued to God, another that cleaued to Dagon. Wee must not bee lyke the Iewes which had two tongues, 1 one tongue that sweared by the Lord, another that sweared by Malcham. We must not be like the Israelites which serued two masters, & they

they halted betwixt two opinions, serving sometimes God, sometimes Baal. Wee must not be like Salomon which walked two waies, his hart was not perfect with God, but sometimes he walked the way of the Lord, sometimes the way of Ashteroth. we must not do so, I say; wee must not followe God and Dagon: God and Malcham: God and Baal: God and Ashteroth. If wee would be perfect in deede, wee must follow (Not many thinges, no not so much as two thinges) BUT ONE THING.

For this ONE thing, is the verie band of *Perfection*. Here upon Christ speaking to his spouse, sayth thus, Thou hast wounded my heart with one of thine eyes, and with one thaine of thy necke. The Church, grant, hath manie eyes. But because as the eyes of a maiden looke vnto the hand of her mistresse (\*): so all these eyes waite onelie on the Lord, look onnelie one waie, and so (in a sort) make onely one eye, therefore hee saies, with ONE of thine eyes. So likewise the church hath many chains, But because these chains are so linked and intorteled together, that they all make (in a manner) but one

1. Kin. 11. 5.

1. Kin. 11. 1.

Collo. 3. 4.  
Ποδὶς ἐξαρ-  
γῶν τῶν ποταμῶν  
εἰς πᾶν ἔσται.  
Theodoret gra.  
Affect. cur. 2.  
Cantic. 4. 9.

(\*) Psal. 123. 2.

2. 11. 112. 1

2. 11. 112. 1

7 Luke 93.

4. 11. 112. 1

4. 11. 112. 1

4. 11. 112. 1

4. 11. 112. 1

4. 11. 112. 1

2. 11. 112. 1

one goulden chaine of Christian vertues,  
which is the band of Perfection, and bin-  
deth the Church to Christ, as the necke  
ioyneth the bodie to the head, therefore  
he saies, with ONE chaine of the necke.  
This one eie it is, this one chaine it is,  
which makes Christ in love with his  
Church, which ouercommes him, and  
woundes his heart. Thou hast wounded  
my heart, saies hee, with one of thine eies  
and with one chaine of thy necke. The  
Spouse of Christ must haue but ONE  
chaine about her necke. The disciple  
of Christ must haue but ONE coate  
vpon his backe 7. He must not bee a  
turn-coat, much lesse a change-coat.  
Seeing indeed that which Cyprian  
speakes of Christes coate, maie bee as  
trulie saide of every Christians coate,  
That either it must bee *Tunica*, or else it  
cannot be *Tunica*, either it must be  
ONE or none. For as Rebeccaes two  
twinnes dyd struggle and wrestle before  
they were borne, for hatred and malice,  
but Elizabeths one childe did spring and  
skip before he was borne, for ioy and  
gladnes: so hee that busies himself about  
more things then one, shall neuer proue  
fin-



singular in anie thing, (z) may he shall finde that strife and resistance in his head, which Rebecca did in her wombe, but he that labours and trauailes only about ONE thing, shall bring it to good perfection, and bee as well deliuered of it, as Elizabeth was of Iohn Baptist. Hence it is that we are exhorted, for our heart, <sup>a</sup> to haue ONE heart and one soule, for our tongue, <sup>b</sup> to speake ONE and the selfe same thing, for our master, <sup>c</sup> to serue ONE master in heaven, for our way, <sup>d</sup> to walke after ONE and the selfe same rule. According to that most wise and worthy word, (<sup>e</sup>) ONE hart, ONE way. Which is also agreeable to the word of God, who sayeth, I will giue them one hart, and one way, that they may feare me for euer, for the wealth of them and of their children after them (<sup>f</sup>). Wherefore let vs not haue many mindes, or trouble our selues about many thinges, but with Mary, <sup>g</sup> mind onely ONE thing which is necessarye: let vs not haue many tongues, or desire many things, but euery one of vs say with Dauid, <sup>h</sup> ONE thing onely haue I desired of the Lord: let vs not serue many masters

<sup>a</sup> Eirixas. 1.

<sup>b</sup> Eirixas. 1.

<sup>c</sup> Eirixas. 1.

<sup>d</sup> Eirixas. 1.

<sup>e</sup> Eirixas. 1.

<sup>f</sup> Eirixas. 1.

<sup>g</sup> Eirixas. 1.

<sup>h</sup> Eirixas. 1.

<sup>i</sup> Eirixas. 1.

<sup>j</sup> Eirixas. 1.

<sup>k</sup> Eirixas. 1.

<sup>l</sup> Eirixas. 1.

<sup>m</sup> Eirixas. 1.

<sup>n</sup> Eirixas. 1.

<sup>o</sup> Eirixas. 1.

<sup>p</sup> Eirixas. 1.

<sup>q</sup> Eirixas. 1.

<sup>r</sup> Eirixas. 1.

<sup>s</sup> Eirixas. 1.

<sup>t</sup> Eirixas. 1.

<sup>u</sup> Eirixas. 1.

<sup>v</sup> Eirixas. 1.

<sup>w</sup> Eirixas. 1.

<sup>x</sup> Eirixas. 1.

<sup>y</sup> Eirixas. 1.

<sup>z</sup> Eirixas. 1.

<sup>aa</sup> Eirixas. 1.

<sup>ab</sup> Eirixas. 1.

<sup>ac</sup> Eirixas. 1.

<sup>ad</sup> Eirixas. 1.

<sup>ae</sup> Eirixas. 1.

<sup>af</sup> Eirixas. 1.

<sup>ag</sup> Eirixas. 1.

<sup>ah</sup> Eirixas. 1.

<sup>ai</sup> Eirixas. 1.

<sup>aj</sup> Eirixas. 1.

<sup>ak</sup> Eirixas. 1.

<sup>al</sup> Eirixas. 1.

<sup>am</sup> Eirixas. 1.

<sup>an</sup> Eirixas. 1.

<sup>ao</sup> Eirixas. 1.

<sup>ap</sup> Eirixas. 1.

<sup>aq</sup> Eirixas. 1.



1 Soph. 3. 9.

1 Act. 5.

Officio quodam  
ad remissionem  
delictorum  
et peccatorum.

Cum com-  
missa ol:ma se  
delicta memo-  
ria repperit.  
Embryonibus  
dant.

sters, or be many masters our selues, but as Sophony speaketh, <sup>i</sup> with ONE shoul-der serue the Lord our God, and onely worship him: let vs not walk many waies, or kick against many pricks <sup>2</sup>, or shoote at towes (as I may saye) but with saint Paule in this place, aime onely at one marke, and followe **BYT ONE THING.** This is the first degree to perfection.

Touching the second hee saith, (I doo not remember, but) **I FORGET THAT WHICH IS BEHYND.** Truth it is, wee may remember, both that wee haue done ill, to amend it, and also that we haue done well, to continue it. For the first Chrysostom saith, <sup>1</sup> Nothing doeth so wel help vs forward in a good course, as the often remembrance of our sins. Whereas in the bitterness of our soules we call to remembrance the daies of old, which we haue passed away in sin. Wherevpon the Psalmist particularlie intituleth the eight and thirtich Psalm *a Memorandum*, or a Remembrance, because he made it, when he called to remembrance his sins, which he had in former time committed <sup>2</sup>. And generally Baruch saith to vs in this sorte,  
**Re-**

Remember wel what you haue done, and as it came into your hearts to turne away from God, so now strue with your selues ten times more to turne againe vnto him. Thus did Paule, remembring he had once bene a persecutor, ° hee did repent him of it, and made amends for it, and was afterward ten times more zealous to saue the wicked, then before he had beene to destroy the godly. For the seconde, an other sayeth, P O what heavenly comfort do they inwardly feelee, which are delighted, with the remembrance of vertue past, with the fruition of ioy present, with the expectation of felicity to come? This three-folde corde of comfort, as it can neuer be broken, so it must alwaies be drawen forth at length, that ¶ he which is iust may bee stil more iust, that he which is strong may be still more strong. Thus did Dauid, ¶ remembring he had once slain a Beare, hee did not repēt him of it, but gathered strength and courage by it, and was afterward more bolde to combat with a mightie gyant, than before hee had bin to deale with an elnish Beare. Therefore as they which leap, the further they go backward to

Διευπλοισι-  
ζατι θησεωρι-  
τη. Bar. 4. 28.  
° 1. Tim 1. 13.

¶ Quam im-  
mensa est laci-  
tia de recorda-  
tione transactae  
virtutis, &c.  
Ber. in festo om-  
nium sanc.  
ser. 2.  
¶ Reue. 22 11.

¶ 1. Sam. 17. 36

ἡ τοιαύτη ἀ-  
μεμνήσκει μνημο-  
σύνησιν ἐλάττω-  
σι τὴν ψυχὴν.

(\*) i-Sam. 4. 17.

to fetch their runne, the further they  
leap forward, when they haue runne : so  
here wee may looke backe a little, and  
remember, both that wee haue done ill,  
to amend it, and also that wee haue done  
well to continue it. Otherwise the re-  
membrance either of vices or vertues,  
is so farre from putting vs anie whit  
forward, that it casteth vs quite back-  
ward. For as Marke the Eremite witnes-  
seth, ¶ The remembrance of former sins  
is enough to cast him downe alto-  
gether, who otherwise myght haue had  
some good hope. Our finnes and  
Elies sonnes are alike. Elie hearing his  
sonnes were slaine, whom he himselfe  
had not chastised and corrected as hee  
ought, fell downe backward and brake  
his necke(\*). And so al they that remem-  
ber and hearken after their former sins,  
which they shoulde haue mortified and  
kild, fall downe backward, and turne  
awaie from God. For this is the diffe-  
rence betweene the godly and the wic-  
ked. Both fall. But the godly fall forward  
vpon their faces, as Abraham did when  
he talked with God: the wicked fall  
backward vpon the ground, as the  
Iewes

Iewes did when they apprehended Christ. Hee that remembers his sinnes, to be sorie for them, as Abraham did, falls forward vpon his face : but hee that remembers his sins, to reioyce in them, as the Iewes did, fals backward vpon the ground. Wherefore if thou bee vpon a mountaine, looke not backward again vnto Sodom, as Lots wife did (x) : if thou bee within the Arke, flie not out againe into the world, as Noahs crow did (y) : if thou bee well washed, returne not againe to thy mire as the hog doth (z) : if thou bee cleane purged, run not againe to thy filth, as the dog doth (a) : If thou bee going towards the land of Canaan, thinke not on the flesh-pots of Egypt (b) : If thou be marching against the hoast of Madian, drinke not of the waters of Harod (c) : If thou bee vpon the house top, come not downe (d) : If thou haue set thy hande to the plough, looke not behind thee (e) ; remember not those vices which are behind thee. No, nor those vertues neither. For as Gregorie writeth, (f) The remembrance of former vertues doth many times so besot and inueigle a man, that it makes him

(x) Gen. 19. 27

(y) Gen. 8. 7

(z) 1. Pet. 2. 22.

(a) Pro. 16. 11.

(b) Exod. 16. 3

(c) Iud. 7. 6.

(d) Mar. 13. 11.

(e) Luk. 9. 62.

f Memoria  
virtutis sona  
mentis.

De cura pasto-  
rali. par. 4. c. 1.



*s Flexit amans  
stator, & pro-  
tinus illa re-  
lap(a est, Quid.  
Met. l. 10. Fab.  
1. Meminit &  
Pergamus Gior.  
l. 4. in fin.*

him like a blinde asse fall downe into a ditch. When Crpheus went to fetch his wife Eurydice out of hell, he had her granted to him vpon condition, that he shoulde not turne backe his eies to look vpon her, till hee had brought her into heauen. Yet hauing brought her forward a great waie, at length his loue was so excessive, that hee could not containe anie longer, but would needs haue a sight of her. Whereupon forthwith hee lost both her sight and her selfe, shee sodainly againe vanishing awaie from him. s This is a poetickall fiction. Neuertheles it serueth verie fuly to this purpose. To admonish vs, that if we haue anie vertue, which is to bee loued as a mā is to loue his wife, yet we must not bee so blinde in affection, as to doate too much vpon it, or to fall in admiration of our selues for it, or to be alwayes gazing and wondering at it, lest by too much looking vpon it, and by too well liking of it, and by too often remembering it, we loose it. Because indeed he that remembers his vertues, hath no vertues to remember. Seeing he wants humility which is the mother vertue of al vertues. For this is the difference between



tween the godly and the wicked. Both remember vertues. But the godly remember other mens vertues, the wicked remember their owne vertues. They remembering other mens vertues, make them examples to imitate: these remembering their owne vertues, make them miracles to wonder at. Therefore the godly remembering they haue some one or other little vice in them, are humbled, though they haue very many great vertues: but the wicked remembering they haue some one or other little vertue in them are proud, though they haue verie manie great vices. Wherefore though thou haue conquered kingdomes yet cracke not of it, as Zenacharib did (<sup>k</sup>): though thou hast built Babel, yet bragge not of it, as Nabuchodonezer did (<sup>h</sup>): though thou haue a great people, yet number them not, as Dauid did (<sup>i</sup>): though thou haue rich treasures, yet shew them not, as Ezechias did (<sup>k</sup>): though thou haue slain a thousand Philistins, yet glorie not in it, as Sampson did (<sup>l</sup>): though thou hast builde seauen altars, yet vaunt not of it, as Balacke did (<sup>m</sup>): though thou giue almes, yet blow not a trumpet (<sup>n</sup>): though thou

(<sup>k</sup>) Esa. 37. 13.

(<sup>h</sup>) Dan. 4. 27.

(<sup>i</sup>) 2. Sam. 24. 2

(<sup>k</sup>) 2. Reg. 20.  
13.

(<sup>l</sup>) Iud. 15. 16.

(<sup>m</sup>) Num. 23. 1.

(<sup>n</sup>) Math. 6. 2.

L

fast

(<sup>o</sup>) Luk. 18. 13

p Math. 19. 23

q *Reminiscere.*

r *Obliniscere.*

' Reuel. 21. 4.

fast twice a weeke, yet make no wordes of it(<sup>o</sup>), (remember it not but) FORGET THAT VVHICH IS BEHIND.

If thou wilt be *Perfect*, p sell all that thou hast, and follow me, saith our Saviour. Sell all that thou hast. Or if no man will buy it, giue it. Or if no man will take it, FORGET it. Themistocles said, hee had rather learne the arte of forgetfulness, than of memory. That is, as I vnderstand it, rather Diuinity, than Philosophy. For Philosophy is an arte of memory, but Diuinity is an arte of forgetfulness. Therefore the first lesson that Socrates taught his Scholler was, *Remember* q. For hee thought that knowledge is nothing else but a calling of those things to remembrance which the minde knew, before it knew the bodie. But the first lesson that Christ teacheth his scholler is, FORGET r. Harken O daughter (saith he) and see, Forget thine owne countrey and thy fathers house. So that saith is that faire Helena, which drinketh to vs in a cup of Nepenthes, & saith s, Be of good cheere, there shall bee no more sorrow, neither crying, neither death, neither paine, for the first things are past. And the water of the

the Word of God is, that fountain Lethe, which when wee come to drinke of it, speakes to vs (as it were) in this sort: Remember not the former things, neither regard the things of olde. For as they which die cloath, doe not immediately change one contrary into another, but first turne a white into an azure, and then make a puke of it: so we can neuer hold colour, as a good puke, except first our white be turned into an azure, that is, as Lirinensis saith<sup>(u)</sup>, except first we do wel to FORGET, that which we did ill to get, except first we do happily vlearne, that which we did vn happily learne. And like as they which work in wax, cānot frame any new impression in it, till the old be defaced: so the image of Cæsar the Prince of this world, the Diuell must first bee defaced, before the image of Christ can be formed in vs. For this image of Christ, (as Clemens testifieth) y is seene only in them, which FORGET the hill of Helicon, and dwell in mount Si-on. Wherefore though thou haue had a bloody issue twelue yeeres, yet thine issue being now stopt, FORGET all bloodines: (z) though thou haue had a croo-

L 2

ked

Esa. 43. 18.

(u) *Donet de-*  
*discimus bene*  
*quod didici-*  
*mus non bene.*  
cap. 25.

z Οὐτε ὁ καρπὸς  
τῆς φαντασίας  
ἐστὶν κερταλόν.  
τὰ τοῦ ἐκείνου  
μύστος χαρακτῆ-  
ρας. οὐτε ψυχὴ  
δουλοῦται θεῷ  
παροῦσιν, ἀλλ'  
τῷ ἐν τῷ ἔθνει  
προβέβηκε αὐτῷ  
ἐξελόντι.

Bas. E. t. p. 280

y Εἰς τὴν ἑλικῶνα

καταλποῦται,

ὁ κούρτις δὲ

Σιών. Prot. p. 3.

(z) Mark 4. 25

(a) Luk. 13. 11

(b) Mark. 10. 5.

(c) Mark. 7. 34.

(d) Mar. 14. 10.

(e) Act. 14. 8.

(f) Ioh. 14. 39.

(g) Luke 8. 2.

(h) Μὴ το καὶ αὐτὸς  
καταλείπει τὴν πόλιν καὶ τὸν  
οἶκόν σου, ἵνα σε ἀκολουθήσῃ.  
Mat. 23. 29.H. τὸν καὶ αὐτὸς  
τοῦ, το καὶ αὐτὸς  
ὅτι δὲ οὐκ ἔστιν  
vide. Mat. 23. 29.

Gen. 22. 16.

ked body eightene yeeres, yet thy body being now freighted, FORGET all crookednes (a): though thou haue had blind eyes, yet thine eyes being now cleared, FORGET all blindness in seeing the truth (b): though thou haue had deafe eares, yet thine eares being now opened, FORGET all deafenes in hearing the word (c): though thou haue had a dry hand, yet thy hand being now restored, FORGET all drynes and nigardlines with men (d): though thou haue had a lame foote, yet thy foote being now recured, FORGET all limping and haulting with God (e): though thou haue been dead and buried in the graue foure daies, as Lazarus was, yet being now reuiued, FORGET all deadnes in sin (f): though thou haue ben possessed and tormented with seauen deuils, as Mary Magdalen was, yet being now deliuered, renounce the deuill and al his works (g): and FORGET al thy wicked workes which are behind thee (h). Yea and all thy good workes also. For if thou FORGET them, then will God remember them. The patriark Abraham was content for Gods pleasure to sacrifice his sonne Isaac <sup>1</sup>. But as soone as he had done,



done, he FORGETS it. Therefore God remembers it, and sets downe euerie se-  
nerall circumstance of it. By myne owne  
selfe haue I sworn (saith the Lord) because  
thou hast don this thing. There is the ge-  
neral. But what thing? The particular fol-  
lows. And hast not spared; yea not thy  
seruant, but thy sonne; nay, not onely  
thy sonne, but thine onely sonne: *and hast  
not spared thine onely sonne*, therefore I  
will surely blesse thee. That good woman  
k gaue Christ louing & frindly intertain-  
ment. But as soone as she had done she  
FORGETS it. Therefore Christ remem-  
bers it, and amplifies it from point to  
point. He turned to the woman and said  
to Simon, Seest thou this woman? when  
I came to thy house, thou gauest mee no  
water for my feet: but she hath washed  
my feet with the teares of her eyes, and  
wyped them with the haire of her head.  
Thou gauest me no kisse: but she since  
the time I came in hath not ceased to  
kisse my feete. My head with oyle thou  
diddest not anoint, but she hath annoin-  
ted my feete with oyntment. Lo yee how  
true it is which I said before, that if we  
remember our good workes, then God

\* Luk. 7. 42.



<sup>1</sup> Luk. 14. 31.

<sup>2</sup> Matth. 21. 3.

<sup>3</sup> Reuel. 4. 10.

<sup>4</sup> Deut. 15. 19.

will forget them; but if we FORGET them, then God will remember them; yea and he will reward them when we haue forgotten them. If wee wage warre with God<sup>1</sup>, and thinke to ouercome him with ten thousand of our good deeds, then will he like a puissant Prince, bring forth into to the field a huge armie of our sinnes, twenty thousand of our sinnes against vs, and with twenty thousand of our sins will easily ouerthrow ten thousand of our good deedes, and so finally confound vs. But if on the other side we can be content to FORGET all our good workes; and to throw our best garments, and our most flourishing branches at Christs secte<sup>2</sup>; and to cast downe our very crownes before the throne of the Lambe<sup>3</sup>, then he will be a right Lambe indeed, he will not fight with vs, but he will crowne vs with honor and glory. Almighty God appointed his people not to sheare the first borne of the sheepe<sup>4</sup>. The first borne of the sheepe are the best of our good workes. These we must not sheare, nor lay naked and open to the view and knowledge of all men, but FORGET them, and hide them vnder the fleece of silence, and keepe

keepe them secret to our selues. So Ioseph, whom G O D did leade as a sheepe (P); hauing a first borne, did not sheare this first borne of the sheepe, but called him Manasses, that is, F O R G E T F U L N E S of those things which were behinde, when G O D had now answered the desires of his heart (q). The faithfull speaking to Christ say thus, we will make for thee borders of golde gault with siluer \*. This is quite contrarie to the fashion of the world. The fashion of the world is to guild siluer with gould, and to put the best side outward. But the faithfull guild gold with siluer, and put the best side inward. So Moses hauing a glorious countenance, did not set it out to the shew, but did F O R G E T it, and couered it with a vaile †. Now, a glorious countenance couered with a vaile; what is it else, but a border of gold; gault with siluer? but we, we alas, for the most part, haue such base minds, that we are scarce worth the ground we go vpon. We doe not guild our borders of gold with siluer; but we sheare the first borne of our sheep. We do not cast down our garmets and our branches and our crowns before

(P) Psal. 80.2.

(q) Eccle. 5.19.

\* *Murennas  
aureas vermi-  
culatas argento.  
Cant. 2.12.*

† Exod. 34.33.

the throne of the Lambe, but we warre  
 against God with ten thousand of our  
 good works. Or rather indeede, which  
 of vs all can muster together so many  
 good works to fight for him? Nay, if we  
 haue done one thing well, or one time  
 well, wee thinke all is wel, we need do no  
 more, we haue done good enough, and  
 oft enough. Yea, if others do not com-  
 mend vs also, wee doe so wonderfully  
 please our selues in it, that we are readie  
 presently to praise our selues for it. But  
 heere we may all of vs learne true humili-  
 tie (1), which is true magnificie of Saint  
 Paul. Paul had a most noble and most  
 stately heart, higher than the very poles  
 of heauen it selfe. All that ever he had  
 done hitherto, or could doe, he thinks  
 too little, nay, he counts it nothing. He  
 was not a whit inferiour to the very chie-  
 fest Apostles (2), yet hee FORGETS  
 it. Hee laboured more than they all,  
 (3) yet he FORGETS it. He spake with  
 tongues more than they all (4), yet hee  
 FORGETS it. He had care of al the Chur-  
 ches (5), yet he FORGETS it. He fought  
 with beasts at Ephesus (6), yet he FOR-  
 GETS it. He troade Satan, that vile beast,  
 vnder

(1) Humilitas  
 animi/sublimi-  
 tas Christiani.  
 Leo.

(\*) 2. Cor. 12.

11.

(\*) 1. Cor. 15.

10.

(\*) 1. Cor. 14.

18.

(\*) 2. Cor. 11.

28.

(\*) 1. Cor. 15.

33.

(b) Rom. 16. 20

nder his seete (<sup>b</sup>), yet he FORGETS it. Hee spake wisdom among them that are perfect (<sup>c</sup>), yet he FORGETS it. Hee was rapte vp to Paradise into the third heauen, where hee first learned that among the Angels, which afterwards he taught amongst men (<sup>d</sup>), yet hee FORGETS it. All this is nothing with him. All this he FORGETS, and saith, I FORGET THAT WHICH IS BEHIND. This is the second degree to perfection.

**T**ouching the third, he saies, (I stand not still) but I ENDEVOUR MYSELFE TO THAT WHICH IS BEFORE. Saint Bernard writing to one Haimericus Chancelor of Rome, in his verie first salutation, wisheth him <sup>e</sup> to forget those things which are behind, and to follow the Apostle to those things which are before. Which no man can doe, that either stands still, or is idle. Wherefore Hermes saith generally, Nothing in the whole world is altogether idle <sup>f</sup>. The wise man hath allowed a time for euery thing else, but for idlenesse he hath allowed no time. Moses prayd for rings; and barres within the rings, to signifie that it was not made to stand still, but to be removed

(<sup>c</sup>) 1. Cor. 2. 6.

(<sup>d</sup>) 2. Cor. 12. 4

*Quae retro sunt  
oblivisci, & ad  
ea quae ante  
sunt Apostolum  
sequi. Ep. 15.*

*Ὁς δὲ ἐν τῷ  
νότῳ ἵσταν ἀπὸ τῆς  
ἀρχῆς. Dial. 12.*

Exod. 24. 14.



<sup>h</sup> Gen. 28. 12.

<sup>1</sup> Psalm. 118. 2.

<sup>o</sup> *My father doth now work, and I work also.*

<sup>1</sup> March. 3. 11.

<sup>1</sup> *My father doth now work, and I work also.*

remoued from place to place. Iacobs ladder had staues<sup>h</sup>, vppon which he saw none standing still, but al either ascending or els descending by it. Ascend you likewise to the top of the ladder, to heauen, and there you shal heare one say, My father doth now work, and I work also. Wherevpon Basil noteth, that king Dauid hauing first sayd, Lord who shall dwell in thy tabernacle, addes then<sup>1</sup>, Not he that hath wrought righteousness heretofore, but *he that doth now worke righteousness*, euen as Christ sais, My father doth now worke, and I worke also. Descend you likewise to the soore of the ladder to the earth, and there you shal heare that figge tree accursed, which did beare leaues and no fruit. Wherevpon Theophylact noteth, that Iohn Baptist hauing first saide, The axe is laid to the roote of the tree, addes then<sup>2</sup>, Nor euery tree that hath not brought forth good fruit heretofore: but *euery tree that doth not now bring forth good fruits* shall be cut downe, euen as that fruitlesse fig tree was cut downe, and cast into the fire. Therefore we must so walke, as God seeing our continual fruitfulness may say of vs, I see men walking like



like trees<sup>1</sup>. Men walke like trees, when as men are neuer idle, but alwaies abounding in the worke of the Lord (<sup>m</sup>). As the tree of life euerie moneth bringeth forth twelue manner of fruits (<sup>n</sup>). For so Christ said to him whom he healed o, Take vp thy bed, and walke. He said not, Take vp thy bed and stand still, like a stone, but take vp thy bed, and walke, like a tree. Otherwise to them whom he found standing still, he said in his wrath and in his sore displeasure, why stand yee still all the daie idle? why are ye like Moab setled vpon your lees (<sup>p</sup>), and not powred from vessell to vessell? wee must make accompt to giue accompt for euerie idle word wee speake (<sup>q</sup>). And much more then for euery idle houre wee spende. Hee hath called the time against me, says Ierusalem <sup>r</sup>. So that for the very time which wee haue contemned, we shall be condemned: and for euerie day which wee haue spent idly, we shall bee shent seuerely. The Israclites were commaunded, not once in a weeke, or once in a moneth, but euery day to gather Manna except onely the sabbath daie <sup>s</sup>. To teach them, and all vs, that till wee come

<sup>1</sup> Mar. 8. 24.

(<sup>m</sup>) 1. Cor. 15. 58.

<sup>n</sup> Reuel. 22. 2.

<sup>o</sup> Mar. 2. 10.

(<sup>p</sup>) Iere. 48. 11.

(<sup>q</sup>) Mat. 12. 36.

<sup>r</sup> Lamen. 1. 15.

<sup>s</sup> Exod. 16. 26.

*Nulla dies sine linea.*

Eia. 28. 10.

*Chenice infideas.*

1. Thes 3. 10.

John 14. 3.

Hebr. 12. 23.

come to the Sabbath of our everlasting rest in heauen, we must neuer stand still, but every day bee doing somewhat. Wherefore Apelles posey was this, Let no day passe without a line <sup>1</sup>. Be sure every day thou doe some good, then draw one line at the least. According to that <sup>2</sup>, Line vpon line, line vpon line. And Pithagoras posey was this <sup>3</sup>, Sit not still vpon the measure of corne. Do not looke to eat, except thou sweate for it. According to that <sup>4</sup>, He which will not worke, let him not eat. In my Fathers house, saith Christ, are many mansions <sup>5</sup>. So that no man may sing his soule a sweet *requiem*, saying with that cormorant in the Gospell, Soule take thy rest. For in heauen only, which is in our fathers house, there are many mansions to rest in. In this world, which is out of our fathers house, there are not many mansions, no not any mansions to rest in, but only vineyards to worke in. We are come, saies the Author to the Hebrewes <sup>6</sup>, to the spirits of iust and perfect men in heauen. So that no man may sue out for himselfe a *Quies*, saying with the Church of Laodicea, I am rich and haue enough. For in heauen

heauen only, are the spirits of iust and perfect men, which are rich and haue enough. In this world wee must neuer thinke we are rich, but we must alwaies be poore in spirit: we must neuer thinke wee haue enough, but wee must alwaies hunger and thirst after righteousness. Wherefore if thou haue a talent <sup>e</sup>, put it not into a napkin, but into the banke: if thou light a candle, <sup>d</sup> set it not vnder a bushell, but vpon a candlesticke: if thou build a citie <sup>e</sup>, place it not vnder a dale, but vpon a hill: if thou seeke Christ <sup>f</sup>, seek him not in thy bed, but in the garden. Lie not still: Sit not still: (Stand not still) but ENDEVOVR thy selfe to that which is before.

Walke before me, and be perfect saith God to Abraham <sup>e</sup>. As if he should say, if thou wilt be perfect, then walke before me, and ENDEVOVR thy selfe to that which is before thee. For the Apostle in the other part, speaking of those things which are behind, saith that he doth not only not beare them in bodie, but not so much as beare them in mind. Here contrariwise, speaking of those things which are before, he saith, that he doth not only intend

<sup>e</sup> Luke 19. 20.

<sup>d</sup> Marke 4. 21.

<sup>e</sup> Matthe. 5. 14.

<sup>f</sup> Cant. 3. 1.

<sup>e</sup> Genes. 17. 1.

<sup>b</sup> Heb. 12. 1.

<sup>i</sup> Endeavouring.

<sup>k</sup> Aut vincu-  
lum aut vehi-  
culum. De cini.  
Dei. 1. 9. c. 5.

intend his mynde to them, but also extēd his very bodie towards them. So that as they which runne in a race, bend forward their breasts, and stretch out their armes, to shew that they have a desire to run faster then possibly their secte can follow the: after the same sort wee which runne in this course of Christianity, must cast away euery thing that presseth downe, and sin which cleaueth so fast <sup>k</sup>, that we may ENDEVOVR our selues, or (as y<sup>e</sup> Greeke word <sup>i</sup> here signifies) stretch our selues, to those things which are before. And like as AEolus left all the other winds, which might haue bene a trouble to him with his friend Vlysses, to be packt vp in a male, and kept onely the westerne wind for his owne vse, to bring him home into his country: so we must reiect all other things, which may be as contrary windes to driue vs from the shoare of saluation, and retaine onely that westerne wind of the spirite of God, whereby wee may ENDEVOVR our selues to that which is before, & stretch out our sailes, and so come safelye to the haven of heauen. Euerie thing, as Austin testifiyeth, is either a hinderāce, or a furtherance <sup>k</sup>: if it be a hinderance, cast

cast it away: If it bee a furtherance, then keepe it. For euē as the silkworme keeps her bodyspare and empty, and vses to fast two or three dayes together, that she may stretch out her selfe the better, and spin her thrid the finer: so we must ENDEAVOR to bring vnder our bodies <sup>1</sup>, and (as I may say) diet them for the nonce, that we may not any longer weaue the spiders webb (<sup>m</sup>), but with the silkworme spin a new thrid. The spiders webb is *vinculum*, the silkwormes thrid *vehiculum*. And like as the viper perceiuing her old skin to bee so stiffe that shee cannot easilie stretch out her self in it, strips it quite of: after the same sorte wee which are by nature a generation of vipers, must strip of our olde skin <sup>a</sup>, and perceiuing we cannot wel do OUT ENDEVOVR & stirre our selues in the armor of Saul, wee must with Dauid put it of, and put on the armour of light. When Iogwarre had bin betweene y two houses of Saul & Dauid, at length the house of Saul waxed weaker and weaker, and the house of Dauid waxed stronger & stronger. In like manner the spirit must alwaies ENDEVOVR it selfe to y which is before, & neuer leaue fighting with the flesh, til the house of Saul, who was a lim of the deuil,

<sup>1</sup> 1. Cor. 9. 27.  
(<sup>m</sup>) Esa. 39. 5.

<sup>a</sup> Colof. 3. 9.

<sup>o</sup> 2. Sam. 3. 1.



John 3.30.

1 Luke 1.53.

(\*) *Crescite &  
multiplicami-  
ni. Non solum  
ad corpus, sed  
etiam ad ani-  
mam refertur,*  
2071 2072 2073  
2074 2075 2076  
2077 2078 2079

Genes. 1. 2.

that is, the flesh, wax weaker and weaker, and the house of David, who was a figure of Christ, that is, the spirit, wax stronger and stronger. Thus the Baptist being but a child waxed stronger and stronger in spirit. And yet speaking of Christ and himself, he saies thus P, He must increase, I must decrease. But the Baptist was borne of old Elizabeth : Christ was borne of young Marie. Whereby we see, that that which is borne of the old man, which is the flesh, must daily decrease in vs, and grow downward: but that which is borne of the new man, which is the spirit, must daily increase in vs, and grow vpward. For so indeed Christ in the beginning of the new world increased, in wisdom for his minde, and stature for his body 9. To reach vs that if we be lively members of the same bodie, then we must in like sort ENDEVOVR our selues to that which is before, and increase and multiplie (\*) and grow vp into him who is the head, till we all come to the measure of the age of the fulnes of Christ. The holy Ghost also in the beginning of the old world, was moued vpon the waters 6. To teach vs that if we be inspired and moued by the same spirit,

spirit, then we must in like sort be moued  
 vpon the waters, and passe a pace ouer  
 the red sea of this world, that wee may  
 quickly come to the celestiaall Canaan,  
 which is the kingdome of God. We pray  
 indeed that the kingdome of God may  
 come. But the kingdome of God com-  
 meth not by obseruation, <sup>(1)</sup> if we stand  
 still gazing and gaping for it <sup>(2)</sup>. There-  
 fore as Abraham did run from the doore  
 of his Tent, to meete the Angels \*: So  
 must we ENDEVOVR to runne forward,  
 not only looking for, but also hastning vn-  
 to, the comming of the day of God <sup>(1)</sup>,  
 that we may (if it be possible) meete the  
 Lord in the ayre <sup>(2)</sup>, with all his holy  
 Angels, if we would haue his kingdome  
 come. We pray also that the will of God  
 may be done in earth as it is in heaven.  
 But the will of God will bee not done if  
 we will do nothing. Therefore as the che-  
 rubins spread out their wings on high,  
 and couer the mercy seate \*: So must we  
 spread out our wings, and stretch out, or  
 ENDEVOVR our selues; and bee alwaies  
 prest and readie to flie, as it were, to do  
 the will of God <sup>(b)</sup>, if we would haue his  
 will done in the earth, as it is in heaven.

M

When

<sup>(1)</sup> Luk. 17. 30.<sup>(2)</sup> Act. 1. 11.

Non dormien-  
 tibz prouenit  
 regnum celo-  
 rum, nec otio  
 disidiaque tor-  
 pentibus beati-  
 tudo inseruitur.

Leo de Epiph.

ser. 5.

\* Genes. 12. 1.

<sup>(1)</sup> 1. Pet. 2. 12.

ἐπορεύθησαν

ἐν αὐτῷ ὁρῶν.

\* 2. Thes. 4. 17

Et is a uolunt in

uolunt.

\* Exod. 17. 9.

<sup>(b)</sup> Ezech. 1. 11.

Non solum a-  
 quila, sed &  
 bos & leo, &  
 homo volant.

Genel. 2. 15.  
*Ut operaretur  
 & custodiret  
 illius. Vulgata.*

(4) *Quoniam  
 paradisus ope-  
 rib. ruralibus  
 non excolet, sa-  
 men quia pro-  
 mus homo lux  
 patientiam su-  
 stinere erat, se-  
 gitimi etiam in  
 paradiso speci-  
 em suscepit la-  
 boris.*

*Ambro. de Pa-  
 rad. cap. 4.*

• 2. Cor. 6. 11

† 1. Pet. 1. 8.

When God at the first had made a Para-  
 dise vpon earth, he took the man and put  
 him into it, to dresse it and keepe it \*. A-  
 dam was not enioyned to bestow any  
 bodily labour in dressing it at that time.  
 For this was a part of his punishment af-  
 terward. Neither yet had he need to keep  
 it from wilde beastes. For all these were  
 then subiect and obedient vnto him. So  
 that he dressed and kept it, by keeping  
 those gaies which God had given him,  
 yea and **ENDEAVOURING** himselfe to  
 encrease them continually (4). Therefore  
 the Apostle beseecheth vs also, that wee  
 receiue not the grace of God in vaine,  
 but that in all things wee approue our  
 selues, as the seruants of God, in much  
 patience, in afflictions, in necessities, in  
 distresses, and so forth \*. See ye, how ma-  
 ny poss and props he putteth vnder vs,  
 that we may be stayed vp and confirmed  
 in the grace of God. How many tooles,  
 as it were, and implements he giueth vs,  
 that wee may not receiue the graces of  
 God in vaine, but that as they are recei-  
 ued and kept in vs, so they may bee daily  
 dressed and bettered by vs. For, as Saint  
 Peter witnesseth †, if these things be and  
 abound,

abound, we shall neither be idle nor vnfruitfull in the knowledge of Christ. Whereupon Oecumenius obserueth, that the graces of God, as the flowers of a garden, must not only bee kept, but also bee dressed, that they may haue, not only a being, but also an abounding &c. Because a man may haue great good things being in him, and yet be himselfe like a garden, that is kept indeed, but not dressed, altogether idle and vnfruitfull. But if they be both being and abounding in him, if he **ENDEVO**R himselfe to go on further euery day then other, then surely hee is neither idle nor vnfruitfull in the knowledge of Christ. Hereupon Charls the first gaue this Embleme, <sup>h</sup> Stand not still but go on further. *Vlterius*, as God saies to his guest, *Superius* <sup>i</sup>. Sic not still, but sic vp higher. So the water riseth vp higher, and higher which Ezechiel speaks of <sup>k</sup>. First to the ankles: then to the knees: then to the loynes: lastly to the head. So the wheate growes vp riper and riper, which Christ speakes of <sup>l</sup>. First there is the blade: then the eare: then the full come: lastly cometh y<sup>e</sup> harvest. So must we with the water, rise vp higher and higher, til we come

M 2

to

*Superius*  
*Ulterius*

*Ulterius*

<sup>i</sup> Luke 14.10.

<sup>k</sup> Ezech. 47.4.

<sup>l</sup> Mathe 4.28.



(<sup>m</sup>) *Nonne graduum significatur ascensio, qua proficientes quique a temporalibus ad aeterna, a terrenis ad caelestia proueniuntur. Profper. in titulum Psal. 120.*

\* *Turpe est contra ardentem peruersa afferentes, nos pro veritate frigidiores inueniri. li. aduersus Acepbalos.*

to the *head*, which is the *Sonne of God*: and with the wheat, grow vp riper and riper, till we come to the *harnesse*, which is the *end of the world*. Alwaies ENDEVOVRING our selues to that which is before, and continually singing one of the songs of *Sion*, that is, one of the *Psalmes of degrees*, (<sup>m</sup>) till we see the Lord in *Sion*, till we see the *head*, in the *harnesse*, the *Sonne of God*, in the *end of the world*. Euen as he did who sayes herte, I ENDEVOVR MY SELFE TO THAT VVHICH IS BEFORE. This is the third degree to perfection.

Touching the fourth he saith, (I run not amisse, but) I FOLLOW HARD. A man may runne amisse, otherwise then he should, by running either too slowly or too fast. Now for ouermuch slothnesse, Rusticus Diaconus saith, \* It is a sharke shame for vs to bee colde in maintaining a truth, seeing our aduersaries are so hot in defending a falshood. When the aduersarie had sowed tares among the good corne, the master saide to his seruants, Let both grow together. Hee saith not, Let the tares grow, and



and the good corne not grow, but, Let both grow together. If the tares grow so fast for the fire, then let the good corne grow as fast for the barne. If the wicked runne so fast to damnation, then let the godly runne as fast to saluation. Yet the Prophets haue euer complained, that the children of this world are much more forward in their kinde, than the children of light. David speaking of the children of this world, saith, They encourage themselues in an ill purpose. But Esay speaking of the children of light, saith <sup>c</sup>, No man calleth for iustice, no man contendeth for the truth. When the time drew neere that our Sauiour should bee taken and carried away to bee crucified, onely Iudas that vile Traytor was vigilant and watchfull to bring his mischieuous purpose to passe, but all the other Disciples were fast a sleepe. Therefore as Ierusalem said of her eye <sup>d</sup>, Mine eye hath spoiled my soule: So might these drowisie Disciples haue said of their eye, Our eye hath spoiled our soule. And as the Centurion said of his seruant <sup>e</sup>, My seruant lieth at home sicke of the palseie and is ill troubled:

<sup>c</sup> Esay 59.4.

<sup>d</sup> Lamen. 3. 51.

<sup>e</sup> Matth. 8. 6.

f Bene torquen-  
tur.

g Male tor-  
quetur.  
h Iob 40. 16.

So might Christ haue saide of these his sleepeie disciples, My disciples lie at home sicke of the palsey, and are ill troubled. Well said, ill troubled. For he that is diligent to discharge his dutie, and takes paines in his calling as he ought, is well troubled f. But he that hath the palsey and is dissolute and negligent, and lies at home sicke of the lazie disease, is ill troubled g. Ill troubled, with an euill spirit, with the spirit of slumber, which, as Iob testifies h, lyeth in the couert of the reeds. They that are lazie and lither fellowes, and haue nothing in them, are here called reeds, in whom the Diuell himselve lieth and sleeperth securely. But though hee bee well quieted in them, yet (as I saide before) they are ill troubled with him. Ill troubled with him, as those sequentie Kings were ill troubled with Adonibezec, when he did cut off the thumbs of their hands and feete. For he that hath the thumbs of his hands cut off, may perhaps do some thing, but he is so long about a little, that hee were better sit still and doe nothing, then bee so long piddling about nothing. So he that hath the thumbs of his feete cut off, may perad-  
uenture

uēture go forward, but it is <sup>i</sup> such a snail's pace which he goes, that he were better stand still and not go at all forward, then go so slowly forward. Wherefore we must not go so slowly forward, as though the thumbs of our hands and feet were cut off, but rather we must runne as fast as it is to bee supposed that mightie man could <sup>k</sup>. Which had vpon euerie hand sixe fingers, and vpon euerie foote sixe toes. But yet sayes Bernard <sup>l</sup>, As zeale must erect our discretion, that we runne *not too slowly*, so discretion must direct our zeale, that wee runne *not too fast*. That wise woman, by whom is meant the Church of Christ, laboureth with the counsell of her hands <sup>m</sup>. Her hands are full of eyes <sup>n</sup>. Shee hath more foresight and wisdom euen in her little finger, then many a man hath in his whole head. Shee laboureth with her hands. There is zeale. Shee laboureth with the counsel of her hands. There is discretion as well as zeale. In Leuiticus they are forbidden to bring any blinde offering to G Q D <sup>o</sup>. All zeale without discretion, is an offering without an eye. All blind zeale, is a blind offering

<sup>i</sup> *Tardus gradus. Plant.*

<sup>k</sup> 2. Sam. 21. 30

<sup>l</sup> *Et feruor discretionem erigat, & discretio feruorem dirigat.*

<sup>m</sup> *Concilio manuum. Pro. 31. 13.*

<sup>n</sup> *Oculata manus. Plautus.*

<sup>o</sup> Leuit. 22. 22.

James 3.3.

1 *Festina lente.*

1 *Sat cito, fisat  
bened.*

ring. Which God will neuer accept. So that as Minerva is said to put a golden bridle vpon Pegasus, that he should not flie too fast: in like sort our Minerva, that is our Christian discretion, must put a golden bridle vpon Pegasus, that is our earnest zeale, lest if our zeale be ynbridled, it make vs follow too fast. Therefore Octavian the Emperour did beare in his Esciocheon, a Crabfish and a Butterflie, with this mot, *Soft pace, goes farre.* A Crabfish creepes. Thats soft pace. A Butterflie flies. That goes farre. A Crabfish, a Butterflie, Softe pace, goes farre. And Vespasian the Emperour did stampe in his coyne a Dolphin and an Anchor, with this Impresa, *Soone enough, if well enough.* A Dolphin our-strips the ship. Thats soone enough. An Anchor stayes the shippe. Thats well enough. A Dolphin, and Anchor, Soone enough, if well enough. For as if the lower sphears in the heauen should not bee stayed with the contrarie course of the highest spheare in the firmament, they woulde soone sette the wole world on a light fire: So the inferiour affections of the minde, if they



they be not staid with the contrary course of reason, and with the milde motion of the spirit of God, they will soone ouerheat thee and ouerthrow all thou goest about. Therefore Chilo giueth vs this precept, not to ouerheat Iacobs sheepe by driuing them too fast<sup>f</sup>, not to make ouermuch hast in the way. According to that in the prophet Esay, where it is said<sup>e</sup>, Hee which beleeueth shal not make hast. The string of an Instrument may bee as wel too high as too low. If it be too lowe it iarres, if it bee too high it breaks. So the mind of man may be as wel too intent, as too remisse. If it be too remisse, it runs too slowly, if it bee too intent, it runs too fast. Wherefore Clemens giueth vs this precept, that wee should not be strained and wrested too high, but set and tuned aright<sup>u</sup>. According to that in the second to the Corinthians<sup>x</sup>, where it is said, that we must not ouerstretch our selues, but stretch out our selues, not run amisse (either to slowlie or too fast) but FOLLOW HARD.

For the way of the righteous<sup>y</sup>, it glitereth as the light, which shineth more and more vnto the *perfect* day. It glit-  
reth

<sup>f</sup> Gen. 33. 13.

<sup>e</sup> Qui credide-  
rit non festina-  
bit. c. 28. v. 16.

<sup>u</sup> Non uispi-  
ri, sed dimitte.  
Padag. lib. 1.  
cap. 12.

<sup>x</sup> Non uispu-  
teris, sed  
inueniendus.  
2. Cor. 10. 14.  
7 Pro. 4. 18.



<sup>a</sup> Psal. 82. 13.

<sup>a</sup> Καταφθίγους.

*Cursum corripiunt. Beza.*

Heb. 6. 18.

<sup>b</sup> 1. Cor. 6. 10.

<sup>c</sup> Math. 23. 12

reth as the Sun, which commeth forth as a Bridegrome out of his chamber, and reioyceth as a giant, to run his course. Indeed the wicked are like a wheele. O my God make them like a wheele, saies Dauid <sup>a</sup>. A wheele tilts vp behinde, and shoots downe before. So the wicked are forward to all badnes, and backward to all goodnes. But the godly are like a Panther. A Panther hath foure clawes and no more, on each hind foot, but fise clawes, and no lesse on each fore soote. So the godly, though they bee weake to the worldward, yet they are strong to Godward. And setting the better soote before (as we say) they FOLLOW hard and run with might and maine most violently to lay hold on that hope which is set before them <sup>a</sup>. For there are two sorts of violent men. Of the first sort the Apostle saies <sup>b</sup>, No extortioners or violent men shall inherit the kingdome of heauen. Of the second sort our Sauour saies <sup>c</sup>, The kingdome of heauen suffereth violence, and violent men lay hold on it. Both are violent men: but both are not violent to men. For they offer violence to men: these offer violence to God. Therefore they do

not enter: but these do enter into y<sup>e</sup> king-  
dome of heauen. For though God be not  
content that we should offer violence to  
men, yet he is well content that we should  
offer violence to himself<sup>(d)</sup>. And that we  
should FOLLOVV hard and as pirats or  
theeues set vpon him (if it be lawfull for  
me so to speake) and by the force of faith  
spoil him, and rob him of al his eternall  
treasures<sup>(e)</sup>. Therfore calling his Church  
he saith<sup>f</sup>, Arise my loue, my faire one,  
make haste and come away. He that doth  
make accout to come to God, must make  
haste to come to God. Hee must vse vio-  
lence, and FOLLOVV hard, & come downe  
quickly with Zacheus, and for speedines  
he must be like a Doe or a Roe vpon the  
mountains of Bether. Euen as those beasts  
in Ezechiel & did run and returne as light-  
ning: so must every one who is enlight-  
ned with the spirit of God FOLLOVV as  
swiftly as lightning, which doth no soo-  
ner flash down from heauen to the earth,  
then he must in affection mount vp from  
the earth to heauen. And like as the Israe-  
lites were commanded to cate the Pass-  
ouer in hast<sup>h</sup>: semblably al we which are  
true Israelites must gird vp the loynes of  
our minds, & FOLLOVV hard, & run apace.

<sup>d</sup> **Bona violentia**  
qua acqui-  
ritur regnū Dei  
Vis intrare in  
regnū colorū?

*Esſo violentus  
& improbus.*

*Em. Domini-  
ca, 2. Advent.*

Α' Ἰακρυθ Ϟ ὀρ.  
παγὴ, καὶ ἀπλη-  
σίασι φακυμίη,  
καὶ ὁ μὲν ἑστῆς μα-  
ρο Ϟ ἰνυ Ϟ.

(S) More latro-  
num suis eum  
spoliare niti-  
mur, cupimus  
illi auferre reg-  
num, thesauros  
et vitam.

Am. Par. se. 15.

Cont. 2. 12.

8 Ezech. 1. 14.

**h Exod. 12.11**

<sup>1</sup> Ioh. 39. 26.

<sup>2</sup> Esa. 40. 31.

<sup>1</sup> Ioh. 39. 26.

and redeeme the time, that both the wrath of God may passe ouer vs, and also the mercy of God may abide with vs. For God among other arguments of his mercy saies thus <sup>1</sup>. Who hath giuen wings to the Ostridge? The Ostridge neuer flies with his wings but onely a litle listes vp his body with them when he runs. And in the pinion of each wing he hath a sharp spur, wherewith he pricketh his owne self, that he may run y faster. So that God hath giue wings vnto y Ostridge, not for y Ostridge, but for vs. That we might thereby learne, howe wee ought by all good meanes to quicken our dull dispositions, that wee maie FOLLOWE hard, euen as wee see the Ostridge eggeth his owne selfe forward with the flapping of his wings. For they that waite vppon the Lord shall change their strenght, they shal lift vp their wings, (not onelie as the Ostridge, but also) as the Eagle: they shall (I say) lift vp their winges as the Eagle <sup>2</sup>; they shal run and not be faint, they shall walke and not be wearie. Euē as Pindarus writeth that king Therons coursers were such as would neuer be wery of going <sup>1</sup>: so shall these FOLLOWE still, and neuer be wearie of well doing.

doing. But the most especial thing to be considered heere is this, that the prophet says, They which waight vpon the Lord, shall change their strength. Hee saies not, they shall lose their strength, that whereas before they were strong, now they shal be weake: but, they shal change their strength: (namelie, the vse of their strength) that whereas before they were strong, & did follow hard, to serue sinne, now they shal be as strong, and shal follow as hard, to serue God. For God onelie it is which can melt brasle out of a stone. I wor well there is a stone, called *Almacrasia*, which being molten becometh brasle. But those words haue a farre more hidden meaning. To wit, that God doth melt brasle out of a stone, when he taketh the heart of a sinner which is as hard as a stone, and melting it with the holy Ghost, and with fires dooth afterward make it as tough as brasle. This was scene in the conuersion of Paul. For when Paul was made an Apostle, then a stone was made brasle. He was as hard as any stone, before his conuersion, when he stoned Stephen (°). He was as tough as any brasle after his conuersion, when he did

2. 8. mo. 16  
 \* *Mutabunt  
 fortitudinem.*

\* Rom. 6. 19.

\* Job. 28. 3.

\* A. 7. 52.



(r) Rom. 8. 35

9 Gen. 49. 27.

(r) Philip. 3. 5.

(1) Ag. 9. 5.

(1) Galat. 1. 13.

(5) 1. Tim. 2. 15.

did FOLLOW so hard, that no affliction could separate him from the love of Christ (r). Which thing was prophesied of long before. When the Patriarch Iacob said Benjamin shall be as a ravening wolfe; in the morning he shall devour the pray; in the evening he shall divide the spoyle: Paul was this Benjamin, because he was of the tribe of Benjamin (r). Paul was this ravening wolfe, because he breathed out threatening and slaughter against the Disciples, and was even mad upon them as a ravening wolfe (1). Paul in the morning devoured the pray, because in the beginning of his daies he wasted and devoured the Church of God as a pray (1). Paul in the evening divided the spoyle, because in the latter end of his daies he did FOLLOW his calling hard, and divided the Word of God aright (5), of which the Psalmist sayes, I reioyce in thy Word, more than they which have found a great spoyle. So that this is no losse of strength, but only a change of strength. O blessed Benjamin! O holy Apostle! Thou hast now chaunged thy strength. Yea by chaunging it thou hast much increased it. For thou wert nothing



so strong before, as thou art now. Nothing so strong before, being a stone, as thou art now, being brasse. Nothing so strong before, being a rauening wolfe, as thou art now, being a meeke lambe. Nothing so strong before, in the morning, as thou art now, in the euening. Nothing so strong before, when thou diddest deuoure the pray, as thou art now, when thou doest diuide the spoyle. When no impediments, no stumbling-blockes can stay thee, but thou wilt needs compasse sea and land, but thou wilt needs FOLLOVV hard, and runne ouer the whole world, to diuide the spoile among all nations, to preach the Gospel vnto all people. So likewise Baruch was inflamed, as the Hebrew word signifieth<sup>a</sup>, he was (I say) inflamed, to fortifie the wall of Ierusalem. In mans bodie the arteries running along the veines, and beating vpon them, stirre vp the blood, and keepe it warme, lest otherwise by standing still, it should congeale and waxe cold (1). After the same manner in Baruch his heart, there were lively and quicke motions of the holy Ghost, which did blow the coales, and stirre vp the gift of God in

<sup>a</sup> Hekerah.  
Nehem. 3. 20.

(1) Vide Theodor. de scripturis. lib. 1.

1 2. Tim. 1. 6.

1 Gen. 18. 7.

- Psal. 55. 4.

in him<sup>(k)</sup>, which did warme his bloud, and make him FOLLOW the matter hard, being wholly inflamed with a burning desire, to see the citie of God restored againe to her former glorie. So Abraham when the Angels came to him <sup>1</sup>, made haste to runne to his tent; and his wife made haste to kneade three measures of fine weale; and his boy made haste to kil and dresse a good and tender calfe. Loe ye how all are inuoyed in a godly mans house. Abraham and his wife, man and woman; Abraham and his boy, olde and young; all make haste, and FOLLOW hard. So David did runne the way of Gods commandements. Nay, no ordinary pace would serue him, but he must needs dace before the Aske. Yea his feete could not hold him, but he must needs haue wings as a doue. O that I had wings as a doue (sayes he) then would I flye and bee at rest<sup>(m)</sup>. He wisheth for wings, not that he might first bee at rest, and afterward flye, but that he might first flye, and afterward bee at rest. That he might first FOLLOW hard, and flie vp with the wings of faith, into the heavenly paradise, and afterward be at rest, and settle there, in the

the tree of eternal life. O that I had wings, that I had wings, as a dove (saies he) then would I flie, would I flie, and be at rest. And so must we after the example of Dauid; of Abraham, of Baruch, of Paul, fight for the faith which we haue receiued (<sup>n</sup>): and strue to enter in at the streight gate (<sup>o</sup>): and labour for the meate which perisheth not (<sup>p</sup>): and studie to enter in to rest (<sup>q</sup>). We must, I say, studie; and labour; and strue; and fight; and **TO LOVV HARD**. This is the fourth degree to perfection.

(<sup>n</sup>) Iude 1. 3.

(<sup>o</sup>) Luk. 13. 24

(<sup>p</sup>) Iohn 6. 27.

(<sup>q</sup>) Heb. 4. 11.

Touching the fifth he saies (not beside the marke, but) **TO VVARD THE MARKE**. Austin holdeth, that a man were better run, either too slowly, or too fast in the way, then follow hard out of the way. For the harder thou followest out of the way, the further thou runnest from the **MARKE**. Hereupon the Apostle, after Following hard, addeth immediatly, **Toward the MARKE**. Insinuating thereby, that to follow is nothing, but the **MARKE** is the matter. And consequently that he which is not a skillfull **MARKE**-man, can neuer bee a faithfull follower.

N

Therefore

(\*) *Θεοφιλες  
προς μακεδονας,  
αδελφους σουδιν εν  
ευαγγελιο, Ευχαρι-  
στην τω κυριω τον  
αυτον. Λατρεϊν  
Dignetur  
Quod ille ioco,  
id uisericordi-  
camus.*

(\*) *Hinc dici-  
tur Gossell  
quasi Gods spell*

(1) *Esay 55. 13.*

(2) *Mark. 8. 34.*

(\*) *Οστις ανη-  
ρησεν απο  
εαυτου και  
ακραναι ο χριστος.  
Basil. de spiritu  
8. cap. 8.*

(\*) *Ει θηλει εν  
την τον εδδ τον  
αποστολων εις  
την ζωναν εν τη  
οδω αυτων ζωνει  
τη αιωνιον,  
Εγωμεν οδω.  
Centa. 2.*

(7) *Via est in-  
cipientibus: ve-  
ritas proficien-  
tibus: et vita  
perfectis. Tho.  
a Campu in so-*

Therefore we must marke well, what this **MARKE** is. In one word it is the crosse of Christ (\*). For Christ hath set vp his crosse, as a spell (1), or as a **MARKE**, for vs to aime at, as a pattenne of all perfection, as an everlasting signe, which shall not be taken away (2). Hence it is that speaking of one, who should be his Disciple, hee sayes (3), He that would come after me, let him take vp his crosse, and follow mee. Let him take vp his crosse, that hee may come the neerer to my crosse; and follow mee, that hee may be directed all the way by me. For thou canst neuer erre, or go beside the **MARKE**, so long as thou walkest in this way (\*). Therefore Maximus saith, If thou wouldest find the way which bringeth vnto life, then seeke it in that way which saith, *I am the way; the truth; and the life* (x). *The way*, to them that begin; *the truth*, to them that proceed; *the life*, to them that are perfect (7). Now the way to this way is the Word. Which S. Peter confirmeth saying x, The Word of the Lord endureth for euer, and this is the word which is preached among you. He auoucheth that the eternal word, is the preached Word, meaning thereby that



that the only way, to the begotten Word, is the written Word. According to that of the Psalmist<sup>(a)</sup>, Blessed are they which are vpright in the way, and walke in the law of the Lord. So that if thou wouldest be vpright in the way, which is the Word of Christ, then thou must walk in the law of the Lord, which is the Word of Christ. For the holy Scripture is giuen by the inspiration of God, to be a lanterne vnto our steps, and a light vnto our paths, that the man of God may be absolute, being made perfect vnto all good workes<sup>(b)</sup>. Wherefore (to define this whole matter in few words), we shall in mine opinion follow hard toward the MARKE, if we labor earnestly in our seuerall vocations to expresse the vertues of Christ our good Lord<sup>(c)</sup>, which he shewed forth in all the course of his life, & especially in his death vpon the crosse for vs to imitate and follow, by walking faithfully in the way of his Commandements, and squaring all our actions, speeches, and thoughts, according to the rule of his Word. Euen as on the contrarie part, it is very eident, that all they run beside the marke, which do not propound to themselves to fol-

li loquio ani-  
mae. cap. 12.

<sup>2</sup> 1. Pet. 1. 25.

(a) Plal. 119.1.

(b) 1. Tim. 3.17

(C) πῦστα ἀράξαις  
καὶ παρὰ λόγῳ τῷ  
συνίοντι ἡμῶν  
κατακλινεῖς ἐν τοῖς  
αἵματι καὶ αἰσθητοῖς.  
Βασίλειος. 554.



<sup>c</sup> Luke 2. 34.

<sup>d</sup> Psalm. 64. 3.

<sup>e</sup> Psalm. 73. 8.

<sup>f</sup> Job 21. 14.

*Excede pietas*

*si modo in no-*

*stra domo vn-*

*quam fuisse.*

*Atrous apud*

*Senecam in*

*Thyeste. Actu*

2.

<sup>g</sup> *Αἰὼν τοῦ νῦν*

Ephes. 2. ver 3.

<sup>h</sup> *Ἀπὸ τῆς σαρκὸς*

*καὶ τοῦ αἵματος,*

*Hebr. 3. 3.*

<sup>i</sup> *Μεθ' ὧν ὁ κόσμος*

*ἐκείνους.*

Ephes. 6. 11.

*Parte sinistra*

*Centisimum*

*confundit iter.*

*Pind. con. Sym.*

*lib 2*

low the ensample of Christ, but either in their doctrine, or in their life, either in their opinions, or in their actions, continually swarue from him. Such are, all *Atheistes: Temporizers: Neuters: and Humaristes.* For Athistes runne beside the marke by going too much on the left hand. They do not make Christ a marke to aime at that they may follow him, but a signe to shoote at that they may blaspheme him <sup>c</sup>. They bend their tongues as bowes, and shoot out their arrowes euen bitter words <sup>d</sup>. They corrupt others, and speake of wicked blasphemie, their talking is against the most high <sup>e</sup>. They say vnto God, Depart from vs, for we desire not the knowledge of thy waies <sup>f</sup>. And no marueile that they speake so impiously which liue so vngodly. Running altogether vpon the lesse hand in the broad way of *the world, of the flesh, of the diuell.* For *the world* hath a kinde of course <sup>g</sup>, which Atheists follow being past feeling and euen starke dead in their trespasses and sinnes. *The flesh* also hath a by-path <sup>h</sup>, whereby they are seduced and deceived. Lastly *the Diuell* hath a method <sup>i</sup>, which is without any method, and an order

order which is contrarie to all good order, and a left-handed direction which bringeth them to small confusion. Now *Temporizers* also runne beside the marke by going about in a circle. They go about many things, but bring about nothing <sup>k</sup>. They do all things for the time, but nothing for the truth <sup>l</sup>. They make many a period, but neuer a full point <sup>m</sup>. They are alwaies learning, but neuer come to knowledge <sup>n</sup>. The hedgehog hath two holes in his siege, one toward the South, another toward the North. Now when the southren wind blowes, hee stops vp that hole, and turnes him northward. When the northren wind blowes, hee stops vp that hole likewise, and turnes him againe southward. Such vrchins, are all *Temporizers*. They belecue for a time, as long as the warme sunne shines vpon them. But as soone as any storme of persecution ariseth, by and by they haue a starting hole to hide themselues in, they change their religion, and turne about with the time. For the hearts of such men are as a cart-wheele, and their thoughts are like a rolling axeltree <sup>o</sup>. Or as a top which alwaies runnes round, and neuer

<sup>k</sup> Thessa. 3. 11

<sup>l</sup> *Omnia pro tempore, nihil pro veritate.*

*Optatus lib. 1.*

<sup>m</sup> *Chrysostomus, in 2. Timotheo.*

<sup>n</sup> 2. Timo. 3. 7.

<sup>o</sup> Eccles. 33. 5.

(P) Βίμλιος δὲ  
καὶ μὴ δὲ ἰσθαίς  
τὴν οὐρανὸν ποιῶν  
δὲ, ἀλλὰ εἰδείσ-  
κει Hefj. verbo  
Βίμλιος.

(9) Ἀπολλὼ βί-  
βλιος ὅτι τὸν  
ἀνθρώπου τὸν  
ἰσθαίς. Basf.  
pag. 563.

Prou. 26. 14.  
(1) Angustin.  
Ep. 121. cap. 9.  
& Basf. in Psa.  
32. initio.

(1) Anibus isti  
tanquam non  
carneis viri re-  
ligiosi ieiunio-  
rum tempore  
vesci solent.  
Giral. Cam.  
App. cap. 3.  
Nehem. 13.

24.  
(2) Ianus bi-  
frons exprimi-  
tur, quod in  
medio constitu-  
tus annum in-  
cipientem pari-  
ter & exceden-  
tem spectare  
videatur. Cy-

goes forward, vnlesse it be whipt P. Or like a mil-horse which making many stappes, turnes about, and is continually found in the same place (9). Or as a dore which riding vpon his hinges all the day long, is neuer a whit nearer at night 1. So likewise Newters runne beside the marke by going forward and backward in a maze. These do not aske of their father an egge, but a Scorpion. For an egge would teach them to goe only forward, but a Scorpion doth teach them to goe both forward and backward 1. Like the barnacles, which are both flesh & fish (5.) Or the Israelites which speake both Ashdod and Hebrew 11. Or Ianus, which sees both before and behind (2). Or Balaam, which doth both blesse and curse 7. Such a Newter among the Romanes was Tullie, who could not resolute, whether he should take Cæsars or Pompeis part 2. Among the Grecians was Tydides, who could not determine, whether he should ioyne himselfe with Achilles or Hector (3). Among the Jewes was the tribe of Ephraim, which was as a cake vpon the hearth not turned b, bakre on the one side, and raw on the other side. Among the

the Gentiles was the Church of Laodicea, which was neither hot, nor colde, neither hot, because it was rawe on the one side, nor colde, because it was bakke on the other side. So it is with all *Newters*. Their cake is dough, as we say, and they hold of both sides; and as ambidexters with Ehud <sup>(d)</sup>, they play with both hands <sup>(e)</sup>: and as the Sunne in Ezekias time they goe both forward, and backward <sup>(f)</sup>. Running vp, and downe; in, and out; and yet indeed are neither aboue, nor beneath, neither within, nor without. Panarches riddle was this. How a man and no man, can with a stone, and no stone, kill a birde, and no birde, sitting vpon a tree, and no tree? Athenæus makes the answer <sup>(h)</sup>. That an Eunuch is the man: a Pumeise is the stone: a Batte is the birde: fennell is the tree. After the same sort a *Newter* is a very hard riddle. You cannot tell what to make of him. For going forward and backward, he is a Christian and no Christian. Like an Eunuch, which is a man, and no man; or a Pumeise, which is a stone, and no stone; or a Bat, which is a birde, and no birde; or fennell; which is a tree, and no tree.

prian. lib. de  
Idol. vani.

7 Num. 23. 25.

(2) Quem fugi-  
am scio, quem  
sequar nescio.

(3) in pueri res-  
toris iudiciis, in pueri  
a. 2. in iudiciis Homer.  
Iliad. 5.

b Ose. 7. 8.

c Reuel. 3. 15.

(d) Iudg. 3. 16.

(e) Malefacti-  
unt ambabus  
manibus bene-  
faciendo, Mi-  
cheas 7. 3.

(f) Esay 38. 8.

g E' παροδισί-  
ζουσιν, μὴ τὴν ἰσὺν  
μὴ τὴν ἐξουσίαν.

Jerem. 1. 1. c. 9.

(h) Ἰσοῦς ἵσῃ  
τὴν μὴ ἰσοῦς ἵσῃ.  
τὴν δὲ ἰσοῦς ἵσῃ, τὴν  
δὲ ἰσοῦς ἵσῃ, τὴν δὲ  
ἰσοῦς ἵσῃ. Conui-  
ualium. lib. 10.



<sup>1</sup> Psal. 109. 6.

<sup>2</sup> *Initio prologi  
sui ante mag-  
na Biblia.*

<sup>1</sup> *Caueuda per-  
nities, vel Zi-  
zaniorum, vel  
practisurum de  
uite domini  
sarmeniorum.  
Epistol. 203.*

Now *Humoristes* also runne beside the marke, by going too much on the right hand. Therefore Dauid could wish his vter enemy no greater harme, than that Satan might stand at his right hand <sup>1</sup>; Satan stands at a mans left hand, when he draweth him by the arme into the olde way of Atheisme. At a mans right hand, when he pulleth him by the elbow, into the new-found way of Puritanisme. For so blessed Cranmer sayes, <sup>2</sup> Some lose their game by short-shooting, some by ouer-shooting; some walke too much on the left hand, some too much on the right hand. The first which shoote short, and walke too much on the left hand, are Atheists: these latter which overshoot themselves and walke too much on the right hand, are *Humorists*. Of both which St. Austin writeth thus <sup>3</sup>; we must in any case beware and take heed, saies he. of the mischieuous infection, not only of rares (which are Atheistes) but also of those branches that haue cut themselves from the Lords vine (which are *Humoristes*.) For as Atalanta ranging out on the right hand to gather vp those golden apples which Hippomanes for the nonce threw

threw soorth before her, did lose the wa-  
ger she ranne for (<sup>m</sup>): no otherwise they  
which are not thankfull to God for the  
glorious peace and prosperitie of his  
Church, but runne after every strange de-  
uised discipline, and take vp all pretie no-  
uelties as golden apples, which euerie  
man lets fall, shal without question misse  
the marke, and lose the garland of glory.  
Wherefore we must runne, not too much  
on the left hand, as *Atheists* doe: not  
round about in a circle, as *Temporizers*  
doe: not forward and backward in a  
maze as *Newters* doe: not too much on  
the right hand as *Humorists* doe: (not  
any other way beside the marke) but to-  
ward the MARKE.

Iohn Baptist did goe before Christ to  
make readie a perfect people for the  
Lord (<sup>n</sup>). Now the summe of Iohns pres-  
ching was this, Prepare the way of the  
Lord, and make his path straight. So  
that they which walke in a straight path  
directly toward Christ, are a perfect peo-  
ple for the Lord. Therefore wee which  
would runne toward the MARKE, must  
leauē all Atheisme, al Gentilisme, al pro-  
phanenes, all lewdnes on the left hand,

(<sup>a</sup>) Ἀποκατα-  
στήσει τὸν  
ἐν μὲν ἀνθρώπων.  
*Arabius apud  
Natalem Co-  
mitem Myth.  
lib. 7. cap. 8.*

(<sup>o</sup>) Parare do-  
mino plebem  
perfectam.  
*Luk. 1. 17.*

(\*) Δ' ἐποχὴς οὐκ ἔστιν ἡ  
ἐκείνη γὰρ οὐκ ἔστι  
ἐστὶ μὴ ἔστι τῆ  
ἐκείνου τῆς ἀλλο-  
θίαις πρὸς τὴν  
v.6.

as Paul did leaue Cyprus on the left hād,  
when he sailed toward Syria (°). For thus  
touching *the world*, Saint Basil telleth vs,  
That we must forsake al those worldly af-  
fections, which may draw vs any way be-  
side the MARKE of true godlines (P).  
Touching *the flesh*, Maximus telleth vs,  
(q) That when our mind is perfectly freed  
from fleshly desires, then it goeth on  
straight without any declining from the  
MARKE. Touching the deuill, Macarius tel-  
leth vs, That we cannot auoid that ga-  
ping gulfe wherein the powers of dark-  
nes are ouerwelmed, except the spirit  
of Christ be our pilot and guide vs in a  
straight course toward the MARKE, and in  
a right line as it were to the haue of  
rest (r). For indeede Hymeneus and A-  
lexander wanting this guide, made ship-  
wrack of their faith, and were ouerwel-  
med in the gulfe of damnatiō, being de-  
liuered to the deuill, that they might  
learne not to blaspheme (s). Whereupon  
Occumenius saith that it asketh good  
art, and is a poynt of great cunning, for  
a man to keep the scope of Christianity,  
and to goe right toward the MARKE of  
truth (t). And therefore as gunners winke  
with

with their left eye, that they may leuell more truly: in semblable sort wee must not beholde any vngodlines or sinister dealing with our eyes, but we must aime directly roward Christ, and either, if it be possible hit the MARKE, or at the leastwise with those left handed Beniamites come within a hayres breadth of it<sup>(u)</sup>. When Diogenes saw a bungling archer shoore, he ran as fast as hee could to the MARKE. The lookers on demaunded what hee ment in so dooing? He answered, to make sure that he might not bee hit. For this fellow (saies he) meanes neuer to come neere the MARKE. Thus must wee doe. When wee see prophane stragglers, starting a side like a broken bowe, and roauing a great way wide on the left hand, we must presently run to the MARKE. That not onely wee may keepe our selues safe from the danger of their ill ensample, but also wee may giue ayme (as it were) to others, by our good ensample, and direct them, that they bee neither wide nor short of the MARKE (\*). Now for *Temporizers*, we know that Iosephs brethren stooode so long dallying and delaying, and trifeling out the time, that

(u) Iud. 20. 16.

(\*) Paulus dicit se instar sagittarij ad propositum & ad signum iacula dirigere, ne sagitta ad partem declinans alteram impetum ostendat: sagittarium Hiero. aduer. P.L. i. initio.



7 Gen. 43. 10.

2 I. Kin. 19. 20

\* Gal. I. 16

b Act. 28. 13.

c Act. 21. 1.

(d) Rom. 12. 11

et tempus et opor-

\* Sic tamen, ut  
in qualibet in-  
clinatione re-  
fili consue-  
neamus. Cal.  
in ibid.

that having a journey to buy corne, they might haue returned twice, before they would go once 7. Also that Elizeus when Elias called him, went about the bush (as wee say) and would needes goe bid his father and his mother farewell, before hee would follow the Prophet 2. Paul did not so. Being called of God, he did not stand *temporizing*, and circling, and consulting with flesh and blood 3, before hee would followe towards the MARKE, neither did he fetch a compasse, as he was constrained to doe when he arriued at Rhegium 4, but as hee came with a straight course to Cons<sup>e</sup>, so here straight waies hee came to Christ. There is but one place in the whole Scripture, which may seeme to serue them, which serue the time. And that is, where the Apostle exhorteth vs, not to bee slouthfull in service, but seruent in spirit, *seruing the time* (4). They that by *seruing the time*, vnderstand, taking all opportunities to doe good, expound it neuertheless thus, That wee must applie our selues to the time, yet so, as in every inclination, and turning, we keepe a straight course 5. But all the Fathers, Origen onely excepted, doe

doe reade the place otherwise. Ierome by name saith most peremptorie ¶, Let others reade, *seruing the time*, I for my part will reade, *seruing the Lord*. And this reading indeede is much more agreeable to the text. So that here is nothing sayde in defence of *time-servers*. For they that are such, serue not the Lord Iesus Christ, they are not *Christ-servers*, but they serue their owne bellies, & with their glauering and flattering, they seduce the hearts of the simple, and leade them beside the MARKES. Therefore as fleachers to make their shaftes flie stedily, piece them with *sugarchest*, or *ballie*, or such like heauie wood: so we must adioyne, to that *aspe*, or *seruice tree*, or such other light matter, which we are al made of, the sweet *sugarchest* of the holy ghost, that we may not be vnsteadie as arrowes of *aspe*, nor yet slothful in *seruice*, but seruent in spirit, seruing the Lord. S. Ambrose reporteth, that the Bee being to flie home to her hie, and fearing leath if she should be takē by the way with the wind, she might perhaps be blowne about in the ayre, counterpeizes her selfe with a little stone, and so flies straight home<sup>(h)</sup>.

This

¶ Illi legant,  
Tempori serui-  
entes, nos lega-  
mus, Domino  
seruientes. E-  
pistola ad  
Marcel.

¶ Rom. 16. 18.  
Cauent.

(h) Apis cum  
aëris motus  
suspectos habet  
lapillis sepe  
sublatis per in-  
ania se librat  
nubila, ne leue  
alarum remi-  
gium præcipi-  
tent flabra  
ventorum. De  
Virg. prop. f. l. 3.

(<sup>1</sup>) Ephes. 4. 14.

(<sup>2</sup>) *Vide Fœxum  
in præfatione  
ante Pandectas  
locorum com-  
munium.*

<sup>1</sup> Ephes. 4. 20.

(<sup>m</sup>) Luk. 6. 24.

(<sup>n</sup>) Heb. 13. 9.

(<sup>o</sup>) Mat. 7. 25.

(<sup>p</sup>) Act. 9. 11.

<sup>1</sup> Job. 7. 6.

<sup>1</sup> Gal. 2. 26.

This may teach vs also what we ought to doe. We must not be waie-  
ring, and carried about with every blast  
of doctrine (<sup>i</sup>), like a reed shaken in the  
winde (<sup>k</sup>): but as the Bee is balauced  
with a little stone, so we must bee built  
vpon the chiefe corner stone (<sup>l</sup>), and  
grounded vpon a rocke (<sup>m</sup>), and establi-  
shed with grace (<sup>n</sup>); that howsoeuer the  
raine fall, or the floods arise, or the winds  
blow (<sup>o</sup>), or what times soeuer come, yet  
we may stand fast in the streete which  
is called *straight* (<sup>p</sup>), alwayes following  
Christ directly toward the MARK. To  
come now to *Newers*, they may bee  
compared to a weavers shuttle <sup>q</sup>, which,  
if it goe forward one way, presently goes  
backward againe as much another way.  
Or to a weauer himselfe, such an one as  
Penelope was, who would doe, and vn-  
doe, weaving that in the day time, which  
she did vnweave in the night. But contra-  
riwise sayth our Apostle, <sup>r</sup> If I build a-  
gain the things that I haue destroyed, I  
make my selfe a transgressor. As if hee  
should say, If I weaue, and vnweaue, if I  
build, and destroy, I make my self a new-  
ter, and so consequently runne beside  
the

the MARKE. For no man doth more transgresse, then he that is doubtfull, and vncertaine in religion; one while putting his foote forward, another while pulling it backwarde againe. God sayth to his people which come to worship him in his temple, That he which entreth in by the way of the North gate, shall go out by the way of the South gate, and he that entreth by the way of the South gate, shall goe soorth by the way of the North gate, he shall not returne by the way of the gate, wherby he came, but they shall goe soorth ouer against it. Thus the wise men which came to worship Christ, returned not home the same way they came, but returned home another way. For it was behoofull that beleening now in Christ, they should not walke any more in the waies of their old conuersation, but that taking a new course, they should leaue all their former errors, and goe forward continually towarde the MARKE (\*). Among those foules, which are counted abominable, the Sea-mew, or the Gull is one. Now this is vncleane, because it liues in both elements, both in the water, and in the earth, swim-

ming

*'Nihil turpinus  
dubio & incer-  
to, pedem mo-  
do referente,  
modo produ-  
cente.*

*Seneca. ep. 96.*

*'Ezech. 46. 9.*

*" Marc. 2. 12.*

*(\*) Oportebat  
enim ut iam in  
Christum cre-  
dentes, non per  
antiquas con-  
uersationis se-  
mitas ambula-  
rent, sed nouam  
ingressi uiam  
a relictis erro-  
ribus abstine-  
rent, Leo de e-  
piphanias. ser. 3.  
& Leuit. 11. 16.*



(<sup>a</sup>) *Larus animal est in utroque vivens, id est aqua & terra, qui sicut avis quidem volat, ut aquaticum autem natat. Cui non male comparantur hi qui circumcisionem venerantur & Baptisma, ad quos Paulus dicit, si circumcidamini, Christus vobis nihil prodest. Isychrus in Gen. lib. 3.*

<sup>a</sup> Deut. 22. 11.

(<sup>b</sup>) 1. Cor. 9. 9.

(<sup>c</sup>) 1. Pet. 3. 3.

1. Pet. 3. 3.

1. Pet. 3. 3.

Εὐαγγέλιον.

<sup>d</sup> Judg. 9. 5.

ming as a fish, and yet flying as a bird (<sup>a</sup>). And certainly, those wise men should have been such fooles, and such gulles, as these are, if they had worshipped both circumcision, which is an earthlie rudiment, and also Baptisme, which is administered by water, and by the holy Ghost. For the holy Ghost saith, if you bee circumcised, Christ shall profite you nothing. As if he should say, If you go backward againe to the circumcision of Herod, having gon thus farre forward to the baptisme of Christ, you make your selues *Newters*, and shall neuer come to the MARKE. The Iewes were charged not to weare a garment of diuers sorts as of linnen and woollen together<sup>a</sup>. Hath God care of oxen, and hath he not much more care of preachers (<sup>b</sup>)? Hath God care of those garments, wherewith our bodies are covered, & hath he not much more care of those vertues wherewith our mindes are adorned (<sup>c</sup>)? Yes verely we must so vnderstande it, that by this Iewish law wee are all charged, not to runne with old clouted shooes vpon our feete<sup>d</sup>, when our feete should bee new shod with the preparation of the Gospel

pell of peace <sup>(e)</sup>, not to sow a peece of new cloath into an old garment <sup>f</sup>, when old things are now past, and all things are become new <sup>(g)</sup>. In one word, not to haue a linie woollie religion, or a parcht moatheaten conscience, but to weare such a faire cognisance of certaintie and constancie ypon our coate, as all men may see, that without any newtrallie or hypocrisie, wee follow hard toward the MARKE, and sincerely serue God. Therefore as Theseus being guided by Ariadnes threed, which shee tyed at the entrance into Dedalus labyrinth, escaped all the danger and error of it: euen so we must make Christ the doore, by which we must enter into the labyrinth of all our affaires, and tye Rahabs threed <sup>(h)</sup> at this entrance, and follow it all the way, that so we may be safe, and go in, and out, and finde pasture <sup>i</sup>. For to goe in and out after this sort, is not to go forward and backward, but to go only forward. Seeing whether we go in by remembrance of Christs mercies, or goe out by consideration of our owne miseries, whether we go in by faith, or goe out by good workes, whether we go in

O

by

<sup>(e)</sup> Ephel. 6. 15

<sup>f</sup> Marke 2. 21.

<sup>(g)</sup> 1. Cor. 5. 17

<sup>(h)</sup> Iosu. 2. 14.

<sup>i</sup> Iohn 10. 9.

2. Cor. 6. 7.

*1 Ampliori solitudine vulnerare in nobis dextram salutem quam finistram. Ber. qui hab. serm. 7. 1*  
= Psal. 110. 5.

(\*) Ephe. 6. 12.

• Psal. 119. 9.

by life, or go out by death, alwaies wee finde pasture, that is, heavenly comfort in Christ, alwaies wee goe forward, alwaies wee follow toward the M A R K E. Now for *Humorists*, Saint Paul aduiseeth vs to put on the Armour of righteousness, on the right hand, and on the left <sup>k</sup>. Marcus Caelius was said to haue a good right hand, but an ill left hand, because hee could pleade, against a man better, then for him. But here it is contrary. For these are armed well enough on the left hand, but they lye open to the Diuell on the right hand. Who like a cunning fencer doth strike a great deale more fiercely, at the right hand than at the left <sup>l</sup>. Therefore Dauid saith, The Lord vpon the right hand shall wound euen Kings, in the day of his wrath <sup>m</sup>. If Satan stand at thy right hand, hee shall wound thee: but if the Lord stand at thy right hand, thou shalt wound him; and bruise his head, and breake the haire scalpe of all the Kings, and Princes of darknesse (<sup>n</sup>). Wherefore euery Christian must say with the Psalmist •, I haue set God alwaies before me (there is the M A R K E) for he is at my right hand, so that I shall nor fall. And a-  
gaine,

gaine P, Thou hast holden me vp by my right hand, thou shalt guide me with thy counsel, (there is toward the MARKE) and after that receiue me to glorie. S. Bernard writing to one Guido a Cardinall of Rome in his very first salutation, wisheth him no greater gift of God, then that he might have grace to turne, neither to the right hand nor to the left. And a little after in the same Epistle, hee requesteth him, that he would learne to know himselfe, and not goe beyond his owne mediocrity, but be wise vnto sobriety. This lesson the wisest that euer was teacheth vs, Not to bee overmuch iust, neither to make our selues over much wise. For that which is too good, is sharke naught: and he that is too wise, is a sharke foole. Because he is neuer contented with the time present, but needs he must haue a *Prater*. And yet no *Prater* will content him neither, nor an imperfect, nor not a perfect, but only that which is more then perfect. Now hee which will needs bee more then perfect, shall whether he will or no, be lesse then imperfect. Hee that seekes to be more wise, than he can be, shall be found to be lesse wise, than he

Psal. 73. 23.

Guidoni Ber-

nardus, Non

declinare ad

dextram nec

ad sinistram. E-

pistola. 192.

Scipsum cog-

nosceret, nec e-

grederetur me-

suram suam,

sed superet ad

sobrietatem. id.

Eccl. 7. 18.

(\*) Quisquis

plus iusto non

sapit ille super-

Martial. 1. 14.



188

(a) Timpus  
 dicitur iuxta  
 opusculum eis  
 oideat. Marc.  
 In via pacis  
 tantum ambu-  
 lantibus tunc  
 labia, ut in uol-  
 untate precibus  
 deuotionibus  
 Anglib. 2. de  
 Bap. contra Da-  
 natos. 8. & ci-  
 tatur a Brude  
 de hereticis. 12.  
 4. cap. 4.  
 (7) Marc. 7. 30.  
 (8) Luke 9. 74.  
 Galat. 3. 24.  
 (9) Ag. 18. 18.  
 Paulus Timo-  
 theum circum-  
 cidit, hostium in  
 templo immo-  
 lauit, cum A-  
 quila & Pri-  
 scilla caput Co-  
 rinthi totendit.  
 VVilfridus a-  
 pud Bedam. Hi-  
 storia. 13. c. 25.

Should be. And he that thinkes himselfe  
 seene in all things, shall soone shew him-  
 selfe ouerseene in most things. Because  
 a felle-conceit of surmised wisdom, will  
 not let him come to a happie in-  
 crease of true wisdom (a). And cer-  
 taine it is that God will not reueale wis-  
 dome, but only to such as walke conti-  
 nually in the way of peace, and doe not  
 at any time like scattered sheepe, runne  
 too much on the right hand, out of the  
 way of peace, into the way of precise-  
 nes. Wherefore though it be thy right  
 eye, yet if it offend thee, or cause thee to  
 offend the Church of God by thy run-  
 ning beside the MARKE, plucke it out  
 hardy and cast it from thee 7. For thou  
 knowest that hee which would needes  
 forsooth in all the haste call for fire from  
 heauen (\*) had too hot a spirit, and at that  
 time, went too much on the right hand,  
 and therefore not with a right foote to  
 the Gospell. But he that did shauē his  
 head in Cenchrea (b), and yeelded to  
 many other ceremonies for peace sake,  
 which otherwise perhappes hee did not  
 greatly allow, and like of, as he exhorte-  
 others to doe, so hee did himselfe make  
 straight

straight steps for his feete; and went directly toward the MARK. To returne then now at the length to that which ere while I was about to say, it hath been thought in former time that none could be perfect but they which led a solitarie life. Hence it is that so many writers both old and new haue so largely discoursed of the perfection of that life (\*). Yea diuers, not only inferiours, but even Princes, and not only of other countries, but even of this Realme of England (4), haue voluntarie relinquished their Crowne, their Scepter, and all their royall robes, and cloystered vp themselves in Monasteries, that they might liue, as they thought, in a more perfect state. And certes, I will not deny, but that such as can well away with this kinde of life, haue many oportunities to serue God, which wee haue not (\*), and haue not many imperfections of the world which we haue (f). Yet this is not the only perfect state, which tendeth toward the MARK. But as diuers haue liued verie badly in Monasteries: so many haue liued verie blessedlie without them. Yea there is no calling so meane, but if a man

\* Heb. 12. 13.

(\*) Venire ad  
evmum sum-  
ma perfectio  
est. Caesar Arelatensis. ho. 23. p. 143. vide præter alios Laurentium Iustinianum de disciplina, & perfectione monasticæ conversationis. pag. 118.

(4) Kynigilfus: Ceolulfus: Eadbertus: Ethelredus: Kenredus: Sigebertus: Offa: Sebbi-  
ne.

(\*) Nihil aliud  
quicquam erat  
olim monachi  
professio, quam  
prisca liberæ  
vitæ meditatio  
ac purè christi-  
ana. Erasmus  
in præfatione  
ante Hier. Ep.

(f) Cella et Celibatio cog-  
nata sunt. Ber.  
de vita so.



wander out of the way, so long as we do all thinges according to that paterne which was shewed vs in the mount (a). For Christ with his crosse in mount Caluarie hath gone before vs, and broken the ice alreadie for vs, and left vs an example, that by faith wee might follow his steps (o). Every one of vs saying vnto him with holy Iob, My foote hath followed thy steppes, thy way haue I kept, and haue not declined (p). This we shall do if we walke in the Kings hye-way of charitie (q), and keepe the roy all law of loue r. For we that are Christians go toward the MARKE, not by liuing, but by louing: not with our feete, but with our affections. Neither is there any thing which maketh a good or a bad life, but a good or a bad loue s. Therefore he that would be perfect, must be rich in good works, and according to the rule of Euangelicall perfection, he must loue, not only his friends in God, but also his foes for God t. Because as that is the hottest fire which warmeth them that are furthest off: so that is the most seruent and perfect loue which forsaketh none, though they bee neuer so farre off, neither friend nor foe,

(a) Exo. 25. 10.

(o) 1. Pet. 2. 21.

(p) Iob. 23. 11.

(q) Num. 21. 22

id est Bernardus  
peritior. Nazia-  
anzen. pag. 19.id est Bernardus  
peritior. Basilic  
pag. 139.

t. Iam. 2. 8.

t. Imus enim,  
non ambulando  
sed amando:  
non pedibus.  
sed moribus.  
Nec faciunt  
bona vel ma-  
los mores, nisi  
boni vel mali  
amores Aug.

Epist. 52.

t. Amicos in  
Deo, & inimi-  
cos propter De-  
um. Prosper. in  
l. senectiarum.



(\*) *Coccus bis  
tinctus.*

Exod. 28. 6.

(\*) *Quidam amor  
dum constitu-  
unt ciuitates.  
amor Dei cre-  
scens usque ad  
contemptu sui,  
ciuitate ebulli-  
uit Dei. Amor  
sui usq. ad con-  
temptum Dei.  
ciuitatem dia-  
boli. Aug.*

(\*) *Tot gressus  
extra viam po-  
nimus, quor  
peruersis desi-  
derijs a celestis  
vita meditati-  
one separamur.  
Grego. Mag.*

(\*) *Cambyfes cū  
silijs Prexaspis  
cor ipsius sua  
sagitta traie-  
cisset, Dicitis  
michi, inquit,  
Prexaspes,  
quemnam noris  
mortalium ita  
ad destinatum  
emittere sagit-  
tas, Herodotus.  
lib. 3. initio.*

foe, that may be loued, but imbraceth all  
in him who neuer doth forsake vnlesse  
he be forsaken. Now this charitie of ours  
ought to bee skarlet twise dyed (\*), I  
meane extended, not only towards men,  
but also towards God. Which loue of  
God must make vs contemne the world,  
and part our owne selues (\*), and mortifi-  
lie all our inordinate desires, and keep no  
propriety in any thing we haue, but re-  
nounce, and resigne, our whole will, and  
our whole soule, to the good will, and  
pleasure of God. For indeede so many  
times we step out of the way, as wee de-  
sire any thing which is not finally refer-  
red to the loue of the Lord (\*). And ther-  
fore as a cunning archer will hit, not on-  
ly the white, but euen that very blacke, in  
the midst of the MARKE, which is com-  
monly made in the forme of a heart \*;  
semblably a sincere louer of God, must  
neuer leaue darting, and shooting vp to  
God his most passionate and piercing  
desires \*, till he hath hit the MARKE (\*),  
and with his wounded heart hath also  
wounded Gods heart, that the Lord may  
mercifullie, and louinglie confesse vnto  
him and say, Thou hast wounded my  
heart,

heart, my sister, my spouse (b). But now as in our charitie to men wee must loue, not onely our friends, but also our foes; so in our charitie to God, wee must loue the Lord, not onely when hee sheweth sensible signes of familiaritie and fauour toward vs, but also when he seemeth to frowne as it were, and to bee offended with vs. Dauid saith in one Psalm<sup>c</sup>, Trouble & heauines haue found me; but in another Psalm<sup>d</sup>, I haue founde trouble and heauines. Betweene these two speeches there is a great difference. For trouble & heauines may find him, which runneth into a corner, and hideth himselfe, and would not be found by affliction. But hee findes trouble and heauines, who when it is in his owne free choyce whether he will bee afflicted or no, willingly with Moses chuseth to suffer affliction (e), and loueth the Lorde most of all, when he layeth some fatherly chastisement, and correction vpon him. Knowing that, as Christ was consecrated and perfected by afflictions f: so nothing doth more perfect a Christian, and make him fine golde indeede (as S. Paul also in the very next verse almost before

my

<sup>a</sup> *laculatoria desideria. Aug.*

(<sup>a</sup>) *Συνεχισμός*

*motiua in amorem*

*τῶν Ignat. Rom.*

*Epist. 13.*

(<sup>b</sup>) *Cant. 4. 9.*

<sup>c</sup> *Psal. 119. 143.*

<sup>d</sup> *Psal. 116. 3.*

(<sup>e</sup>) *Heb. 11. 25.*

<sup>f</sup> *Heb. 2. 10.*

*& cap. 5. 9.*

De Historia Christi  
 in quibusdam de-  
 votionibus.

(h) *Hac pugna  
 saluatoris no-  
 stri, martyrum  
 agones, & cer-  
 tamina signifi-  
 cabat. Ille sudor  
 sanguineus co-  
 rum sanguinem  
 de toto eius cor-  
 pore (quod est  
 ecclesia) utique  
 fundendum ma-  
 nifestabat.  
 Emisse. scia  
 4 post Domi. in  
 palmis. pa. 16.*

my text declareth) then the fellowship of his afflictions, and to be made confor-  
 mable vnto his death. For the sweete  
 lambe of God, was in such an extreame  
 agonie, and anguish, and distresse, and  
 desolation of spirit, that his blessed body  
 was bathed all ouer in a sweat of blood.  
 To teach vs, that though we haue suffe-  
 red very much already for the loue of  
 Christ, yet if wee be not content to suffer  
 a thousand times more, and euen to en-  
 dure martyrdom, and to sweate a blou-  
 die sweate for his sake, wee are not of his  
 bodie<sup>(h)</sup>. But on the other side, that this  
 is the highest perfectio that can be in this  
 life, not onely in prosperitie, but also in  
 the greatest aduersity to blesse God, and  
 if it please him for our further triall to  
 take away from vs all comforts, both  
 outward, and inward, yea and to bring  
 vs, in a manner, to the very poynt of des-  
 peration, yet euen then, then also to shew  
 an inuincible faith, & onely for the pure,  
 and perfect loue which wee beare to-  
 warde his maiestie, to wrestle with the  
 whole worlde, and to fight manfully a-  
 gainst the powers of hell it selfe, and to  
 braue it out, and triumph ouer all tribu-  
 lations,

lations, each one of vs saying with Iob (i)  
Though hee kill me, though he kill me,  
yet will I loue him, and put my trust in  
him; and with Christ (k), Father, father,  
O my louing father, if it bee possible, let  
this cuppe passe from me, neuerthelesse  
not my will, not my will, but thy will be  
fulfilled. This is indeede to follow hard  
toward the MARK. This is the first degree  
to perfection.

to perfection.  
Touching the sixt he sayes (not for any other prize, but) FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. A man were as good shoote at no marke (a), as at a wrong marke. And a man were as good venter for no PRIZE (b) as for a wrong PRIZE. For he that suffreth martyrdome (which, as I sayd euen now, is the highest roppe of perfection, that any mortall creature can reach to in this life) he, I say, that suffereth martyrdome, to this intent, to haue his reliques honoured of all men, or is willing any other way to haue his blood shed, to this end, to make himselfe famous in the world, followeth hard (I graunt) toward the marke, yet he followeth not for this perfect PRIZE, but for

(1) Job. 13. 15.

(2) March 26.

(\*) *L'homme de  
dieu. Erasme.  
in proverbia,  
Nullo scopo ia-  
culari.*

(b) Ο' αὐτοῦ  
καὶ πῶς καὶ οὐκ  
αὐτὸς πῶς οὐκ.  
Ο' δὲ καὶ ἐλπί-  
δι τῆς ἐλπί-  
πλῆθι ἐστ.  
Ματθαῖος 23-  
μιτα.



(\*) *Sic et mar-  
tyrium feceri-  
mus quod no-  
stra ab omni-  
bus volumus bo-  
nari reli-  
quias, & si opi-  
nionem vulgi  
seclantes incre-  
pide sanguinem  
fuderimus; huic  
operi non tam  
præmium quã  
puna debetur,  
& perfidia ma-  
gis tormenta  
sunt, quam co-  
rona victoria.*

*Amb.  
Libro de phi-  
losophia apud  
August. de ciui-  
sa Dei. lib. 19.  
cap. 1.*

(\*) *Rom. 1. 22.*

for popular praise (\*). And therefore all  
that hee suffereth, dooth rather torment  
him for his hypocrisie, then crowne him  
for his victorie. Wherefore it will not be  
amisse to consider, what ought to be the  
chiefe end of all our actions, and what  
is the greatest felicitie that man may at-  
taine by following hard towards the  
marke, which the Apostle here calleth  
THE PRIZE OF THE HIGH CAL-  
LING OF GOD IN CHRIST IESVS.  
Varro reporteth, that the auncient Phi-  
losophers haue held and maintained, two  
hundred threescore and eight severall  
opinions, concerning felicitie. No mar-  
ueile then though Athens, and Rome, and  
all the brave and gallant wits in the  
worlde, could neuer attaine to the true  
knowledge of perfect blessednes. For  
following so many, they could neuer  
finde any, but vanishing away in their  
own smoky conceits, when they thought  
themselves wise men they proued in the  
end to be very fooles (\*). Seeing this is  
the greatest folly that can be, and a misfe-  
rie of all miseries, for a man but once to  
dreaume of so diuers and so contrarie fe-  
licities. I will touch but a few of them at  
this

this time. And that very briefly. Some therefore define perfect happines, to bee an action of the minde, according to vertue, in a perfect life. But by this perfect life they vnderstande this present life. Whereas the Apostle auoucheth, that the seruants of God haue their fruite in righteousness, and their end euermlasting life <sup>f</sup>. Therefore as euermlasting death is the greatest miserie: so euermlasting life is the greatest felicitie. Which euermlasting life being the perfect life, is not this present life, nor in this present life, but the life to come, and in the life to come. This is and then is, *euermlasting life*. Others esteeme worldly *honour* to bee perfect happines. But Hieronymus contrariwise affirmeth <sup>g</sup>, That al the honor of the world, is the marchandise of the diuell, not the prize of perfection. And Eucherius also saith, That the honours of the world, are the waues of the world <sup>h</sup>, which Christ did teach vs to contemne, and tread vnder our feete, when hee himselfe did walke vpon the water <sup>(i)</sup>. For so the very heathenish Romans did. They had for the difference of their nobilitie, a little ornament in the forme of a moone, which they did weare vpon

<sup>f</sup> Rom. 6. 22.

<sup>g</sup> Omnis seculi  
honor diabolici  
est negotium.  
Canone 3. in  
Matth.

<sup>h</sup> Honores mundi,  
di. tumores  
mundi. Episto.  
parene. de con-  
temp. mund.  
<sup>(i)</sup> Mar. 6. 48.

(\*) *Idorus calceos Innatos se-  
natori vocal,  
additque Ro-  
mulum calceos  
patricios repe-  
rissi, affuda lu-  
na. Sigonius de  
Indl. lib. 2. c. 30*

<sup>1</sup> 2. Cor. 6. 13.

<sup>2</sup> 1. Cor. 6. 8.

(\*) *Machome-  
tus credidit  
beatitudinem  
consistere in ci-  
bi potu, & de-  
lectationibus  
corporalibus.  
Iohannes Gu-  
lenfis Anglus.  
Lazarig. Mach.  
cap. 5.*

(\*) *Nihil aliud  
putant esse vi-  
tam nisi vesce-  
di & potandi  
licentiam. Fir-  
micus in lib. de  
errore profa-  
re lig.*

upon their shooes (k). What did they but  
thinke all worldly honour very mutable,  
when they did represent it in the forme  
of a moone? And what did they but  
tread it vnder their feete, when they did  
weare it vpon their shooes? Now wee  
that are Christians see, and ought to see,  
our calling better then they. How that  
not many wise men according to the  
flesh, nor many mightie, nor many no-  
ble, are called: But that we must as wel  
by dishonour<sup>1</sup>, as by honour enter into  
eternall glorie. Some others imagine  
that carnall pleasure is perfect happines.  
But what sayth the Apostle? *Meates  
for the belly, and the belly for meates, but  
God will destroy, both it, and them m.  
Meates for the bellie.* That is true. We  
doe eate, to liue. *And the bellie for  
meates.* That is false. Wee doe not liue  
to eate. Therefore *God will destroy, both  
it, and them.* Both the bellie, and the  
meates of all Epicures, Because they  
think their bellie is made for meates<sup>2</sup>,  
whereas indeede only meates are made  
for their bellie. Because they thinke they  
may liue to eate<sup>3</sup>, whereas indeed on-  
ly they may eate to liue. For the prize of  
our

our hye calling is not meate or drinke (or any carnall pleasure) but righteousnesse and peace, and *ioy in the holy Ghost*. Others account transitorie riches to bee perfect happines. And certainly, if wee vse our riches well, as diuers worthie citizens of this citie haue done, to the maintenance of learning, to the building of Hospitals, and to such other good purposes, then riches (I graunt) are a great helpe to a vertuous minde, and a speciall furtherance to felicitie. Otherwise that complaint of Saluianus may take place euen in these our times (p). Our times are so miserable (sayth hee) that now a daies no man is thought to be more happy, then he that is knowne to bee most wealthie. And that also of Innocentius (q). Fie for shame (sayth he) now a dayes a man is esteemed according to his money, whereas rather the money should bee esteemed according to the man. Euery one is reputed worthie if he be wealthie, and naught if he be needie, whereas rather euery one should bee reputed wealthie if he be worthie, and needie if hee bee naught. For questionlesse riches of themselues doe encumber and

en-

(r) *Tanta est miseria huius temporis, ut nullus habeatur magis felix quam qui est plurimum diues. De guber. lib. 3.*

(q) *Probo- dor, secundum fortunam estimatur persona, quum potius secundum personam estimanda sit fortuna. Tam bonus reputatur quam diues, tam malus quam pauper, cum potius tam diues sit reputandus quam bonus, tam pauper, quam malus. De contem. mundi. l. i. c. 16.*



Gen. 13. 2.

Chauedb.

(5) Dom perla.

Mar. 10. 25.

entangle the mind, euen as an Ape is tied and reddered to his clogge. Wee reade according to the Greek translation, that Abraham was very rich. But there is a Latin translation, which saith, that Abraham was very heauie. And the originall Hebrew<sup>r</sup> indifferently beareth both. Which proueth, that riches are a heauie burthen, and doe many times hinder the very much, which would attaine to blessednesse. Yea if thou set thy heart vpon them, they will likewise set themselves vpon thy heart, and lye so heauily vpon thy heart, that they will presse, and waye thee downe with thy heart into hel. Therefore diuers holymen and women heretofore haue voluntarily abandoned their wealth, and preferred pouertie before it, that they might the sooner and the easier come to perfection. For as it is harde for a periwinkle in the sea to swimme, or for a snayle vpon the land to creepe, while they beare their houses vpon their backs (4): euen so it is hard for a rich man that trusteth in his riches, with all his bigge bunches of wealth vpon his backe, to go through the needels eye<sup>(5)</sup>, and to enter into the kingdom of heauen. Wherefore

we

we must follow hard toward y<sup>e</sup> mark (not  
for any earthly minde life, but) for everla-  
sting life: (not for any worldly honour, but)  
for eternall glory: (not for any carnall plea-  
sure, but) for y<sup>e</sup> in the holy Ghost (not for  
any transitory treasure, but) for the king-  
dome of heaven: (not for any other prize,  
but) for the prize of the most CAL-  
LING OF GOD IN CHRIST IESVS.  
This everlasting life, is the only perfect  
life, because it is the PRIZE: this ever-  
lasting glory, is the only happiness: because it  
is OF GOD: this CALLEDNESS, is the only  
true holiness: this is the only godly plea-  
sure, because it is OF GOD: this kingdom  
of heaven, is the only Christian treasure,  
because it is OF GOD: therefore I say,  
this everlasting life is the only perfect life,  
because it is the PRIZE. Which maketh the  
mercenary wicked, that get it, most sh-  
amefully blessed. As the Psalmist saith,  
speaking of another, Blessed art thou, that  
fearest God, and walkest in his wayes. For  
thou shalt ease thy labour of thy hands. O  
well it is that thou art happy, shall thou be so. Well  
art thou that fearest God, and  
walked in his wayes; for thou hast follow-  
ed hard, toward the mark. *thou*

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P

thou

Rom. 8. 17.

1 Tim. 3.

\* Psal. 137. 1.

Mat. 23. 12.  
Rom. 8. 17.  
1 Tim. 3.  
2 Tim. 2. 12.  
Heb. 12. 1.  
1 Pet. 2. 12.  
2 Pet. 1. 12.  
1 John 2. 12.  
Revel. 2. 12.

\* Rom. 6. 23.

\* 2. Tim. 4. 8.

. . . . .

(7) Ἐκκλησία  
 ἡ ἐκκλησία  
 ἡ ἐκκλησία  
 ἡ ἐκκλησία  
 ἡ ἐκκλησία  
 Cyril. Hieroso-  
 ly. eccl. 18.

(2) Luke. 14. 8.

then but for thou shalt receive the labour of  
 thy hands; for thou shalt have, by the graci-  
 ous gift of God, *everlasting life*, the only  
*perfect life*, THE PRIZE OF THE HIGH  
 CALLING OF GOD IN CHRIST  
 JESUS. As the Apostle saith, speaking of  
 himselfe, I have finished my course, I have  
 kept the faith. There is henceforth laid up  
 for me the crowne of righteousness. *O well  
 art thou!* For thou hast finished thy course,  
 and kept the faith; for thou hast followed  
 hard, toward the marke. *And happy shalt  
 thou be!* For there is henceforth laid up  
 for thee the crowne of righteousness; for  
 there is henceforth laid up for thee *ever-  
 lasting life*, the only *perfect life*, THE  
 PRIZE OF THE HIGH CALLING  
 OF GOD IN CHRIST JESUS. This  
*eternall glory* is the only high *benevolence*, be-  
 cause it is OF THE HIGH CALLING. For all  
 of the visible Church, have a CALLING.  
 Seeing the Church is nothing else, but the  
 company of them which are called (7).  
 Yet all that are called, are not worthy of  
 this *eternall glory*. Seeing many make ex-  
 cuses, and will not come, when they are  
 called (2). Therefore Saint Peter praieth  
 for

for the dispersed Iewes <sup>a</sup>, That the God of all grace, which hath called them to his *eternall glory*, would make them perfect, confirme, strengthen, and establish them therein. And <sup>b</sup> Paul likewise prayeth for the Thessalonians <sup>b</sup>, That God would make them worthy of his CALLING (to *eternall glorie*) and perfect all the good pleasure of his goodnes, and the work of faith in them. Whereby we see that they are the only worthies of the world, which are so happy, as to haue this HIGH *honour*, and dignity <sup>(\*)</sup> given them, to be called the sons of God. Which was prefigured in the seeling of the Temple. Where were grauen Palme-trees and chaynes <sup>d</sup>. The Palme-tree is HIGH, the chayne is CALLING. The Palm-tree chaine, the HIGH CALLING. For God the Father by his effectuall CALLING, as by a strong chaine <sup>e</sup>, doth draw his children to Christ. And then standing before the Lambe, they hold Palmes in their hands <sup>f</sup>, which are the ensignes of their *honour*. So that being drawne vp to the HIGH Palme-tree by the CALLING chaine, they are made partakers of *eternall glorie*, the only high *honour*, THE PRIZE OF THE HIGH

<sup>a</sup> 1. Pet. 1. 10.

<sup>b</sup> 2. Thess. 1. 11.

(\*) *Regis.*  
*Dignitatem.*  
Ber. 10. 1. 12.

<sup>d</sup> 2. Chro. 3. 5.

<sup>e</sup> Iohn 6. 44.

<sup>f</sup> Reuelat. 7. 9.



(f) Cant. 8. 2.

(g) Num. 13. 14.

h Psal. 36. 12.

1 Psalm. 36. 8.  
 k Matth. 25. 23  
 1 Non ergo totum illud gaudium intrabit in gaudentes, sed toti gaudentes intrabunt in gaudium domini sui. Ang. Manua. cap. 16.  
 (=) Clitoris quicunque sitim de fonte leuaret, Vina fugit, gaudetq. meris abstemius undis. Ouid. Meta. 14. In Arca.

CALLING OF GOD IN CHRIST IESVS. This *ioy* in the *holy Ghost* is the only godly *pleasure*, because it is OF GOD. Indeed sometimes euen in this life we haue a taste (f) (as it were) of this *ioy*. As the Israelites had a taste of the grapes and other *pleasures* of Canaan before they came thither (g). But we cannot enioy the full fruition of it vntill we come to the presence OF GOD. Therefore Dauid saith h, In thy presence is the fulnes of *ioy*, and at thy right hand are *pleasures* for evermore. And againe, they shall be satisfied with the fatnesse of thy house, and thou shalt giue them drinke out of the riuer of thy *pleasures*. For this fatnes of the house OF GOD is that meate, and this riuer of the *pleasures* OF GOD is that drinke, which shall perfectly satisfie, and fill our hearts with *ioy* in the *holy Ghost*. When the Lord shall say to enery one of vs, Enter thou into thy Lords *ioy* k. Not, Let thy Lords *ioy* enter into thee. For it is so great, that it cannot enter into thee, thy heart cannot hold it. But, Enter thou into the Lords *ioy*. For thou shalt euen bathe thy selfe in blessednes, and swimme in the bottomles streams of the sweete *pleasure* OF GOD,

GOD, as a little fish taketh his pastime in the huge Ocean sea. And looke how hee that hath once tasted of the fountaine named *Clitorius fons*, will neuer afterward drink any wine<sup>(m)</sup>: in like sort whē thou hast once tasted this pure christall water of life, thou shalt neuer any more relish the wine of the world, but bee perfectly delighted with *joy in the holy Ghost*, the only godly *pleasure*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. This *kingdom of heauen* is the only Christian *treasure*, because it is IN CHRIST IESVS. For all *treasures* which are laid vp in earth may be stollen with theeves, or corrupted with cankers<sup>(n)</sup>. But this *treasure* is an enduring substance<sup>(o)</sup>: hoorded vp in *heauen*, where neither theefe stealeth, nor canker corrupteth<sup>(p)</sup>. Therefore the *kingdom of heauen* is likened to a *treasure* hidden in the field<sup>(q)</sup>. And the field is CHRIST IESVS<sup>(r)</sup>, in whom are hidden all the *treasures* of wisdom and knowledge<sup>(s)</sup>. O blessed then, O blessed is the man that findeth this wisdom, and the man that getteth this knowledge<sup>t</sup>. Because the merchandize thereof is better than silver, and the gaine

P 3

thereof

*dia esultat est non ignota Clitori in cuius agris est spelunca profluens aqua, quam qui biberint sunt abstermunt. Vitruuius lib. 8. cap. 3.*  
<sup>(\*)</sup> Matth. 6. 19  
<sup>(\*)</sup> Heb. 10. 34.  
<sup>(\*)</sup> Veras diuitias illam prorsus immortalē gloriam, superiorumq; bonorum retributionem esse existimamus. Cyril. in Genes. lib. 5. in fine.

<sup>(q)</sup> Mar. 13. 44.  
<sup>t</sup> *Thesaurus in agro, absconditus deus est latens in carne sua. Vigil. con. Eutych. l. 3. c. 3.*

<sup>(s)</sup> *Mizos rapiaz*  
 ο χρυσος η τιμιος  
 ο ανθρωπος η αγα-  
 θος ο υιος.  
*Theophy. in. ca. 17. Luca. pag. 322.*

<sup>t</sup> Prou. 3. 12.



knowne, and behold God face to face,  
 and receiue not only the earnest-peny, or  
 the pledg-peny, but also the prize-peny,  
 or the possession-peny of perfection. So  
 that CHRIST IESVS is, the Alpha, and the  
 Omega, the beginner, and the ender of  
 our perfection (<sup>d</sup>), the author, and the fi-  
 nisher of our faith; who for the ioy which was  
 set before him; endured the crosse, and de-  
 spised the shame; and is set at the right hand  
 of the throne of God. He is the author, and  
 finisher of our faith, that is, our fore-run-  
 ner (<sup>e</sup>), and marke: who, for the ioy which  
 was set before him; that is, for the king-  
 dome of heauen, the only Christian trea-  
 sure, THE PRIZE OF THE HIGH  
 CALLING OF GOD IN CHRIST  
 IESVS: endured the crosse, and despised  
 the shame; that's againe, followed hard,  
 toward the marke: and is set at the right  
 hand of the throne of God; that's againe,  
 and is now possessed of the kingdom of  
 heauen, the only Christian treasure, THE  
 PRIZE OF THE HIGH CALLING  
 OF GOD IN CHRIST IESVS. Loe  
 ye, loe ye, whither we are now come. So  
 hie that we can go no hier. Namely, to  
 the right hand of the throne of God.

\* Matth. 20. 10  
 Denarius per-  
 fectionem sig-  
 nificat. Beda.  
 quæst. super  
 Exodum. c. 37.  
 (<sup>d</sup>) Reuel. 1. 8.

\* Hebr. 12. 2.

(<sup>e</sup>) Heb. 6. 20.



Which is, *everlasting life: eternall glorie: in the eternall God: in the kingdom of heaven: THE PRIZE: OF THE HIGH CALLING: OF GOD IN CHRIST IESVS.* For this rich throne of God, is that *quoy* throne of Salomon, whereof I spake in the beginning: Which is the only *perfect life*: the only high *honor*: the only godly *pleasure*: the only Christian *treasure*: THE PRIZE: OF THE HIGH CALLING: OF GOD: IN CHRIST IESVS: This is the sixth, and last degree to perfection.

Now then, my deare brethren, let vs heere, if it please you, pause a while, and seriously consider how Christ prayed for his chosen; that they might be made perfect in one **8.** That they might bend the whole forces of all their actions and affections to this **ONE** thing, namely, to the attaining of perfect blessednes, or (if you had rather so call it) of blessed perfection. And therefore **FORGETTING** that which is behind, and leaving the doctrine of the beginning of Christ **9;** let vs **ENDEVOVR** our selves to that which is before, and be led on soward vnto perfection. Yea let vs **FOLLOW** hard, and runne with patience the race that is set before vs **1;** looking vn-

John 17. 23.

Hebr. 6. 1.

Hebr. 12. 1.

to

to Iesus, who is our MARK, and hath gi-  
uen vs an example. That euerie one of  
vs might say vnto him with good David,  
I haue applyed my heart to fulfill thy sta-  
tures<sup>1</sup>, for the eternal recompence of re-  
ward; for the PRIZE of the high calling of  
God in Christ Iesus. Tel me (beloued) I  
beseech you, if it will bee no great trou-  
ble to you, as I trust it will not, tell me,  
I pray you, wherefore sayes the same Da-  
uid<sup>2</sup>, speaking to God, O knie my heart  
vnto thee, that I may feare thy name, but  
onely to teach vs, that, BUT ONE THING,  
is the first degree to perfection. For where-  
as wee vsually reade it, O knie my heart  
vnto thee, that I may feare thy name, the  
Chaldee paraphrast and S. Ierome transla-  
te it, O make my heart but onely ONE  
heart, that I may feare thy name. So that  
a man cannot any way, so much as enter  
into the feare of Gods name, which is the  
beginning of all perfection; except first  
his heart be made one in it selfe, and one  
in God, that he may principally minde  
but ONE thing. Almighty God concer-  
ning y<sup>e</sup> East gate of the temple sayth thus,  
This gate shall be shut, and shall not be  
opened, and no man shal enter by it, be-  
cause

<sup>1</sup> John 13. 15.

<sup>1</sup> Psal. 119. 112

Legholam gbe-  
chebb. Heb.

Ai airdur. Ier.

Septuagint.

Propter ater-  
nam retributio-  
nem. vulgat.

<sup>2</sup> Psal. 86. 11.

Jached leuani,  
Chald.

Vnicum fac cor  
meum Hiero.

• Ezech. 44. 3.

• Gen. 6. 16.

*Fenestra dici-  
tur Zohar,  
quia non aliud  
quam meridia-  
nam lucem re-  
cipit. Et Esay.  
54. 12. She-  
mashab, quia  
solum solem in-  
tro mittit.*

• Exod. 24. 18.

cause the Lord God of Israel hath entred by it. Here through signifying, that although the heart of a Christian, which is the temple of the holy Ghost, may let many things enter into it at other gates, yet it must keepe the East gate, the most illuminate and highest power and part of it, continually shut against all men, yea against al the world, and opened only to one thing, I meane to God, who hath alreadie entred into it, and enlightened it with his spirit. That as at the window of Noahs arke, there entred in, no mist, no water, nothing els, but one thing onely, which is light: so at this East gate, no mist of humane errors, nowater of worldly cares may enter in; but onely the light of heaven, & a sanctified desire, to be fast knit, and perfectly vnited, by faith & loue to God. Hence it is that Moses, comming to talke with God vpon the mountaine, was cōmanded to bring no mā with him, but to come vp himselfe alone. Nay moreover being vpon the mounraine alone, he was covered and cōpassed about with a thicke clowde, which made him feare the name of the Lord, and hooded him, as I may say, in such sort, that hee could

could see nothing, but ONE thing, which was God. And therefore the Psalmist saith, O make my heart like Moses heart, when he was vpon the mountaine: O make my hart like the window of Noahs arke, and the East gate of the temple: O make my heart but onely ONE heart, one in it selfe and one in thee: O knit my heart vnto thee, that I may feare thy name. Tell me, wherefore sayes Christ ¶, speaking to his spouse, Thy nose is like the tower of Lebanon, but only to teach vs, that I FORGET THAT VVHICH IS BEHIND, is the second degree to perfectiō? For seeing Christ is now risen againe, & ascended vp into heauen, which is the high tower of Lebanon, therefore we which are the saints of God, must not bee like the Idols of the heathen, which haue noses and smell not; but we must haue noses like the tower of Lebanon \*, which F O R G E T T I N G all earthly things and leauing them behind, must smell and seeke those things which are aboue. God appoynted Gedeon to dismissee all those of his armie which bowed downe their knees to drinke, and to retaine onely those which lapped water out of their hands, as a dogge lappeth ¶.

Because

¶ Cant. 7. 4.

(\*) Si verborum faciem consideremus quid poterit magis dici ridiculum? Er- go spirituales requirunt intelligentiam.

Titelmannus in hunc locum.

¶ Iudg 7. 5.



(<sup>1</sup>) Τὸν Σαρμα-  
τῶν δὲ ἀνδρῶν  
ἀσπασσομένων  
ἐδόν τὰς χεῖρας  
αὐτοῖς. Clem.

Alexand. Stro.  
lib. 1. pag. 110.

(<sup>2</sup>) Θιάρμιον  
ὄντι ὡσὶν τὰς  
χεῖρας αὐτῶν ἔξιπ-  
ψα τὰς ὁδοὺς τῆς  
ἐκείνου, οὐκ ἔστιν,  
Πανδύριον τῶν  
ἀνδρῶν. La-  
ertius in Dio-  
gen.

(<sup>3</sup>) Aegypti ca-  
nes ἐν ἵλο nun-  
quam nisi cur-  
reptes lambi-  
tant. Solinus

Polyhist. ca. 20.

(<sup>4</sup>) Pro. 30. 31.

(<sup>5</sup>) Psal. 110. 7.  
De torrente in  
via bibet.

1 Heb. 10. 20.

ὁ δὲ ἀπὸ τοῦ  
ὕδατος.

(<sup>6</sup>) Cant. 1. 4.

Ὁσὶν οὐκ ἔστι  
ἰσχυρὸς ὁ δὲ ἰσχυρὸς  
οὐκ ἐξαρτῶν.  
Septuagint.

Because he which drinketh vpo his knees like an oxe, cannot possibly goe forward while hee drinketh. But hee which with some of the Polonians(<sup>1</sup>), or with that dogge Diogenes(<sup>2</sup>), lappeth water out of his hands, may neuerthelesse goe forward while he lappeth, as an Egyptian dogge doth, while he lappeth the water of Nilus(<sup>3</sup>). And like as a lustie hound of a good kind, ordereth his going so well(<sup>4</sup>) that though hee haue runne ouer very many fields, & through a thousand thickets alreadie, yet hee neuer remembreth any labour which is behind, but FORGETTETH it; and if he chance to lap water in some brook by the way(<sup>5</sup>), yet euen while hee lappeth he listeth vp his head, & still goeth on, and pliech him forward to his game; so must wee doe in this pursuite of perfectiō. Seeing Christ hath now sprinkled al the way betweene heauen & earth with his blood, & so hath made it a fresh and a living way 7, therefore we which haue noses like the tower of Lebanon, must as bloud-hounds trace him by the foote, and run after him in the smell of his oyntments(<sup>6</sup>), and hunt hotly vpon this fresh & liuing way, with a fresh and liuely

liuely faith: & though we haue gone very farre, and done a thousand good deeds alreadie, yet we must alwayes FORGET that which is behind, til we haue gottē, if not the childrens bread, yet, at the least wise, some little crum of mercy, that falls from our masters table, some little drop of bloude, that falls from our Lordes side, which shal I assure you bee sufficient, to make vs perfect men in Christ. Tel me, wherefore was the altar of perfume set within the Sāctuary<sup>a</sup>, but onely to teach vs, that AND ENDEVOVR MY SELFE TO THAT WHICH IS BEFORE, is the third degree to perfection? For such as that altar of perfume was placed, not in any common roome, nor in any odde corner of the tabernacle, but in the Sāctuary it self, somewhat beyond the vail, close to the golden censer<sup>(b)</sup> very neere the mercies seat: so a Christian heart which is a spirituall altar of perfume and of a sweete saour to God<sup>(c)</sup>, must daily ENDEVOVR it selfe to that which is before, and still more and more aspire to heavenly things<sup>(d)</sup>, and alwayes neerer and neerer approach vnto the throne of grace, and continually hier and hier aduance it selfe to him that is the highest

<sup>a</sup> Exod. 36.6.

<sup>(b)</sup> Heb. 9.4.

<sup>(c)</sup> 2. Cor. 2.15

<sup>(d)</sup> Beda de tabernaculo. l. 3. ca. 11.

• Num. 33. 29.

*Hieron. Ep.  
ad Fabiolam.  
Mansione 26.*

• Cant. 4 13.

highest and holiest of all. Tell me wherefore did the Israelites, whē they had pitched in Mithkah, remove their tents from thence and pitch in Chashmonah <sup>e</sup>, but onely to teach vs, that AND FOLLOW HARD is the fourth degree to perfection? For even as they, as soone as they had pitched in Mithkah, which signifies sweetness, by and by removed their tents from thence & pitched in Chashmonah, which signifies swiftness: so we must ioine, Mithkah and Chashmonah, sweetness and swiftness both together (<sup>f</sup>), and as soone as we haue pitched in Mithkah, as soone as we haue tasted and seene how sweete the Lord is, presently wee must remove our tents from thēde, and pitch in Chashmonah, presently wee must FOLLOW HARD, & runne, not only sweetly, but also swiftly, in this way of peace which leadeth vnto life. Tell me, wherefore saies Christ againe, speaking of y<sup>e</sup> praise of his spouse Thy plants are as an orchard of pomegranates, but only to teach vs, y<sup>e</sup> TOWARD THE MARK, is the fift degree to perfection? For a pomegranate hath many graines within him in his case, and a little round circle or a crowne without him vpon his head.

head. Now these graynes being sweete in taste and red in colour, are orderly set one by another, and poynt vp, or as it were looke vp, altogether to the crown. To intimate thus much, that wee which are plants of the Church, as an orchard of pomegranates, must growe and goe on still toward the MARKE, not only when wee enjoy the sweete taste of pleasant prosperitie, but also when wee beare the red colour of bloudie persecution <sup>(h)</sup>; and consenting in a kinde of conformitie and perfect peace & unitie one with another, wee must poynt vp altogether with the finger of faith to Christ, & looke vp continually with the eye of loue to our head, who by being first crossed is now come to be crowned with honour & glorie. In the arke of the covenant there was; the golden pot that had Manna; and Aarons rod that had budded; and the tables of the testament; and the propitiatorie or covering; and a crowne of gold round about it. O how notably and marueilously do these things sort and agree together! The pomegranate and the arke: the sweete taste, and the pot of Manna: the red colour, and the rod of Aaron: the order

<sup>(h)</sup> Meminit  
malogranatorū  
quodd rubore  
granorum  
obl. Bent. &  
suauitate grata  
sunt. Quod ad  
colorem, ad or-  
dinem ecclesie  
charitatem ro-  
ferri potest.  
Mercurius. Ma-  
la pumica san-  
guinea rubent  
colore scilicet  
Martyres.  
Halerinus in  
cant. l. 7. Idem  
Beda. & Hau-  
mo habent in  
com. in hunc  
locum.  
1 Heb. 9. 4.  
Exod. 25. 11.

of



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of the praynes, and the tables of the testamēt, the head of the pomegranate, and the covering of the arke, the crowne vpon that head, and the crowne about this covering. To insinuate thus much, that we which are like an orchard of pomegranates, must also be like the arke of the couenānt, being builded and reared vp still toward the MARKE, not only when our Lord feedeth vs with the sweete manna of his mercie, but also when he afflicteth vs with the sharpe rod of his correction, and sturketh keeping the tables of the testamēt, which are the commandements of perfect loue to God and to our neighbor (1), that by faith in Christ, who is the covering & the propitiation for our finnes, we may obtaine a golden crowne of life. King Darius vnto a time by chance opening a great pomegranate, and being demanded of what he would wish to haue as many as there were graynes in that pomegranate answered in one word, of Zopyruses (2). Now Zopyrus was a right noble and valiant knight, who seeing the king his master could hardly surprize Babylon, where the trayteous Assyrians were entrenched, bethought himself

himselfe of a wonderfull strange practise. He went home to his owne house, & caused his seruants to rent his whole body al ouer with scourging him, and to cut off his nose, his lips, and his eares (b). Then straightwaies running to Babylon, he made the Assyrians beleue that Darius had misused him in this sort, because hee had spoken in their behalfe, counselling him to break vp his siege, and to remoue his armie from assaulting their citie (c). They hearing this tale, & the rather thinking it to be true, because they saw him so shamfully disfigured in his body, were perswaded to make him their chiefe captaine. By which meanes he betrayed the all, and surrendred both them, and their citie into his masters hands. O most faithfull louing subiect! O most worthie and couragious heart! One Pomegranate full of such graynes, yea euen one grayne full of such valour and vertue, is sufficient for a whole countrey, either to recover it if it be lost, or to keepe it that it be not lost. O that I could tell where to finde such a man! O that I could tell where to see but one such amongst vs all! I would, I assure you, honor the very ground he goes

Q

vpon,

(b) Domise  
verberibus la-  
cerari toto cor-  
pore inbet, na-  
sum & labia,  
& aures sibi  
præcidi. Iustin.  
lib. I. in fine.

(c) Οὗτος ὁ Δα-  
ριὸς πρὸς τὴν  
παῦτα, διότι συνέ-  
βουλεῖτο αὐτοῖς ἀπ-  
αντεῖναι τὴν  
ἐξουσίαν. Herodo-  
tus. lib. 3. Tha-  
lia in fine.

ypon, & kisse euen the shadow of his feet.  
 Well (beloued) I pray God, I pray God  
 with all my hart, that her sacred Maieslie,  
 whō the Lord for his glory sake alwaies  
 shield and defend, that her sacred Maie-  
 stie I say may find very many, yea may see  
 vs all, as true to God, to her, and to our  
 countrey, as Zopyrus was to his Prince.  
 That if any time of triall should come,  
 we may haue so much good will and ho-  
 ly manhood in vs, as to put our selues vp-  
 on the pikes, & ieopard a ioynt, yea veter-  
 the martyring & mangling of our whole  
 body, & euen the losing our liues, rather  
 thē either forrain enemies, or home-bred  
 rebels should haue their wils of vs. Know-  
 ing that our life is fraile and mortall, and  
 we may dye every moment; but for a mā  
 to do some notable piece of service be-  
 fore he die, and to sheath his sworde in  
 the sides of his enemies, and to kill if it  
 be but one that is a sworne rebell, to his  
 God, to his prince, and to his countrie:  
 this indeede is a most honorable and a  
 most glorious thing, this is it which shall  
 be chronicled, and registred, and remem-  
 bred, yea and rewarded for euer. But to  
 returne to the MARK againe. We which  
 are

are plants of the Church like an orchard of Pomegranates, and like the arke of the couenant, must loue, not only the head of the Pomgranate, and the couering of the arke; but also the order of the grains, and the tables of the testament: not only the sweet taste, and the pot of Manna; but also the red colour, and the *rod* of Aaron. It is a miracle and would amaze any man to consider, how zealous the Christians were in the Primitiue Church; how vn-sati-able they thirsted after the crowne of martyrdom; what *rods* with Zopyrus, what rackings, what wilde beasts, what broylings, they endured. How in a manner, if I durst say so, they suffered almost as horrible torments when they died for Christ, as Christ did whē he died for thē. Well, well, so great, and so absolute, and so excellent, & so admirable perfectiō, is not now required at our hands. Yet this by your good leaue & fauor I wil be bold to say, That we can neuer be perfect Christians indeed, and run toward the MARKE aright, except at the leastwise wee haue that in resolution, which they did put in execution. Except, if neede require <sup>(d)</sup>, wee that are faithfull, can finde in our

Q 2

hearts,

<sup>(d)</sup> 1. Pet. 1. 6.



(c) *Est quada  
sanguinis effu-  
sio, afflictio.*

*Bernard. Non  
putemus effusi-  
onem sanguinis  
tantum esse  
Martyrium.*

*Semper Marty-  
rium est. Cesa-  
rius Arelaten-  
sis Hom. 21. Si-  
ne ferro Marty-  
res esse possu-  
mus si patienti-  
am in animo  
veraciter con-  
seruamus. Gre-  
gor. Omnis pio-  
rum et ita testi-  
monium reddit  
Deo. Cypria de  
dupl. Martyrio.  
initio. vide lo-  
cum.*

(\*) *1. Pet. 3. 17.  
Gen. 49 11.*

(e) *Duplex est  
species Marty-  
rii, una quando  
quis pro Christo  
occiditur; alia  
quando caro pro  
cedo maceratur.  
Primo dabitur*

hearts, to do that, and to suffer that, for hatred of the spirituall Babylon, and for loue of our heavenly Lord, which Zopyrus an infidell, did, & suffered, for hatred of the earthly B. bylon, and for loue of a mortall King. Except we can be content, not onely to bee white lillies, by living purely and patiently in those afflictions and crosses, whereof our miserable life is full, which is in some sort a kind of martyrdom<sup>(c)</sup>: but also to be red roses, by dying constantly & ioyfully for the truth, if the good pleasure of God should so appoint it<sup>(\*)</sup>, & by making our garments red in the blood of grapes<sup>f</sup>, which is the most perfect martyrdom<sup>e</sup>, and commeth neere<sup>st</sup> of all to the MARKE<sup>(s)</sup>, that so Christ may rightly say to his Church here amongst vs, Thy plants are as an orchard of Pomegranats. Tell me, wherefore sayes Dauid againe, speaking of the oath of God<sup>m</sup>. He appointed the same vnto Iacob for a law, and vnto Israel for an euertlasting testamēt, but only to teach vs, that FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS, is the sixt & last degree to perfection? For Iacob and Israel are two feuerall names, and yet they signifie

signifie but one singular man. Nevertheless in a diuers respect. Because Iacob is he that supplanceth or wrestleth : Israel is he that seeth or beholdeth God (i). Now Iacob supplanting or wrestling is a subject or a servant : Israel seeing or beholding God, is a friend or a son. This is confirmed by Baruch, saying k, God hath found out the way of knowledge, & hath given it vnto Iacob his *servant*, and vnto Israel his *beloued*. So that Iacob is only a faithfull *servant* : but Israel is a *beloued* son. Therefore there is appointed vnto Iacob a law : but vnto Israel an everlasting testamēt. Seeing a *law* (l), or a *statute* (m), or a *decree* (n), or a *precept* (o), properly belongs to Iacob, a subject or a servant : but a *testament* (p), or a *covenant* (q), or an *agreement* (r), or an *accord* (s) properly belongs to Israel, a friend or a sonne. For as long as Iacob wrestleth with many great imperfections and spirituall aduersaries of this life, he must as a faithfull subject or servant of God, keepe the law of wrestling & appointed vnto him ; to wit, that he minde but one thing ; and forget that which is behind ; and endeavour himselfe to that which is before ; and follow

Iacob

Q 2

hard ;

corona de rosis,  
secunda de lilys.  
Hier. Exat ante  
ecclesia operibus fratrum  
candida : nunc  
facta est in  
Martyrii cruce  
purpurea.  
Cyprian. lib. 2.

Epi. 6. ca. 44.

Psal. 105. 10.

(i) Τὸν Ἰακώβ  
μυλονμαζισσῶν  
συμελίζαντες  
τὸν Ἰσραὴλ δὲ  
δοτο σκόπου. Διὰ  
τὴν ὁμοιωσιν Ἰα-  
κώβ πικρὸς ἔστιν  
δὲ Ἰσραὴλ ἔσθ' ὃν  
τὸν θεὸν καλῶς.  
Philos. περὶ τοῦ  
μυτονμαζισσῶν.  
initio.

k Baruch. 2. 26

(l) Lex. Vulg

(m) Koab. He.

(n) Ghezarah.

Caldæic.

(o) Πενήγνια

Septuagint.

(p) Διαθήκη.

Septuagint.

(q) Berith He.

(r) Keram Ca.

(1) *Patrum.*  
*Vulgata.*  
*1. Tim. 2. 5.*

*Ex. 34. 17.*  
*Hebr. 13. 20.*

hard; toward the marke; but when Israel hath once overcome all his worldly and ghostly enemies, & is become a perfect man in Christ, and seeth the Lord in the life to come, the he shall as a beloved friend or child of God possesse that inheritance, which the Father hath by his everlasting testament written with the blood of Christ Iesus, appointed ynto him, to wit, *everlasting life; eternall glory; ioy in the holy Ghost; the kingdome of heauen; THE PRIZE; OF THE HIGH CALLING; OF GOD; IN CHRIST IESVS.* O happie, happy mā art thou, & thrice happie man art thou, who-soever thou art, which with Iacob doest wraastle, and keepe the law, as a faithfull seruant, for no other end, but only this, that with Israel thou mayest see God, and enioy the everlasting testament, as a beloved sonne. For when we shall see God, we shall see: and what shal we see? That which no mortall eye hath seene, that wee shall see. Wee shall see our owne selues sitting and shining at the right hand of the throne of Maiestie. We shall see all our deare friends which wee have not seene this many a day, embracing vs and welcomming vs into Christs kingdome.

dome. We shall see all the noble armie of Martyrs, of Apostles, of Prophets, of Patriarks, shouting day & night, & singing out the praises of the Lord. We shall see all the invincible hoast of Angels, of Archangels, of Principalities, of Dominations, reuerently attending vpon the King of Glory. We shall see the King himselfe Christ Iesus, disparkling & displaying those beames of beautie, which are the heauens wonder, and all the Angels blisse. If there were now amongst vs one as faire as euer Absolon was, who would not be glad to behold him? But suppose some one were ten times as faire as Absolon, how then would men looke and gaze vpon him? I but if another were a hundred times as faire as Absolon, what a matter of admiration would that make? Put the case then some one should now step forth and shew himselfe a thousand times fairer than euer Absolon was, what wondring, what marueiling would there be amongst vs? how would our eyes be dazzled, how would our very mindes be amazed at this sight? Well, all this is but a counterfeite, but a shadow, in respect of the bright-blazing beautie of our spiri-



tual spouse. For Christ Iesus is ten times sayrer, yea a hundred times sayrer, yea a thousand times sayrer, yea ten hundred thousand times sayrer, then all the children of men. So that if the whole beantie not only of al men, but euē of al this inferiour globe, were put together in one, yet it would not be any way comparable not only to Christs glory, but not so much as to the least glorified body in heaven. And yet all this is but the outside of heauen: al this we shall see with our bodily eye. The inside and the insight is much more glorious. For the least glorified body seeing innumerable Saints and Angels more highly exalted thē he is, hath his ioy doubled, & trebled, and beyond all measure multiplied, when he cōsidereth, that he is loued vnspeakably more, by all of them, yea by euery one of them, than he can be by himselfe. And therefore againe seeing himselfe so deare vnto them, he for his part likewise as a hot burning coale is set on fire and inflamed with loue, and the more he seeth any other excell him in glory, the more doth he reioyce, and is gladder of his glorie, then his owne. But now when he listeth vp his eyes to the

the glorious Trinitie, and seeth how the Father, the Sonne, and the holy Ghost, doe eternally and perfectly loue & like & enioye one another in surpassing sweetnesses and content, then al his affections are swallowed vp in loue, al his spirits are raiuisht in delight, al his desires are imparadiz'd in pleasure. In so much as if on the one side were laid the loue of Christ as he is man, and of all the Saints and Angels among themselues, and on the other side, the loue which the least glorified body in heauen beholding the blessed Trinitie bre, thenth out to God, this loue would without al comparison excell & exceede that as farre, as light does darknes, or as heaue does the earth. Wherfore for man, to see God; for Iacob, to bee called Israel; for him that hath been a seruant, to become a sonne; for him that hath kept the law, to enioy the testament; is the highest degree to perfection, yea it is the very perfection of perfection it selfe. The only *perfect life*; the only *hye honour*; the onely *godly pleasure*; the onely Christian *measure*; THE PRIZE; OF THE HIGH CALLING; OF GOD; IN CHRIST IESVS. Seeing then, blessed brethren, seeing wee fight not as they

(1) 1. Cor. 9. 26

(2) Mat. 5. 12.

(3) Gen. 32. 24

(4) Mat. 13. 35.

(5) Cant. 4. 6.

(6) Gen. 32. 26

(7) Cant. 3. 4.

they that beate the ayre (1), but our reward is so great, so exceeding great in heauen (2), therefore as Jacob wrestled all the night long and neuer gaue over, till about the breaking of the day he was called Israel (3); so let vs wrattle all the night long of this life (4), and neuer giue over till the day breake, and the shadowes flie away (5) and we come to the marueilous light and sight of God. And like as the same Jacob said to the Angell, I will not let thee go, except thou blesse me (6); returne so let every true Israelite say to Christ I tooke hold of him, and left him not (7). O Lord Iesus, who would leaue thee? or who would let thee goe? or rather who would not hold thee fast? which strengthenest him that holdeth thee fast, and makest him perseuere that is strengthened, and crownest him that perseuereth, and makest him perfect that is crowned. Therefore I will hold thee fast, & will not let thee go, except thou blesse me, that is indeed, I will neuer let thee goe, because thou dost neuer blesse but only those that alwaies hold thee fast. Hold fast then, and Stand fast, good beloued, once againe I say. Hold fast that which you haue, that

no man take your crowne from you (8). Stand fast in that libertie, whereby Christ hath made you free, and be not any more entangled with the yoke of bondage<sup>(h)</sup>. But so run, so run, as yee may attaine<sup>(i)</sup>. *A* ye may attaine? How <sup>k</sup> is that? Mary faithfully, patiently, constantly vnto the end. A shame it would be, & a vile shame for vs, if it should be said of vs, not, *you do runne well*, but, *you did runne well*<sup>l</sup>. Fye vpon it. Hauing been hitherto brought vp in skarlet, shall we now imbrace the dung, <sup>m</sup>? Shall we be like those antickes or monsters, which are halfe men and halfe beasts<sup>(n)</sup>? Shall we be like Nabuchadnezzars image which had a head of gold and feete of clay<sup>(o)</sup>? Shall we begin in the spirit and end in the flesh<sup>(p)</sup>? God forbid. God for his mercie sake keepe vs from such fearefull falling from him. Nay rather let vs remember, that Ioseph signifieth encreasing, and Arimathea signifieth getting the reward<sup>(q)</sup>. to teach vs that if wee would bee like to Ioseph of Arimathea, wee must alwaies encrease and goe on till wee get the reward. The other Ioseph also had a coate reaching downe to his feete<sup>(r)</sup>, to teach

vs

(8) Kcuel 3. 11.

(h) Gal. 5. 2.

(i) 1. Cor. 9. 24

<sup>k</sup> ἵνα ῥησὶν λέγει,  
 τοῦ λόγου ἀποφύγετε  
 διὰ τοῦ καὶ ἀπὸ τοῦ  
 πύχοντος μὴ χεῖρε αἰ  
 ἐξελθόντων τοῦ Ci  
 ου πὶ εὐθείας.

*Nilus in Parane.  
 Circa med.*

<sup>l</sup> Galath. 5. 7.

<sup>m</sup> Lament. 4. 5.

(n) Βουναφάδους

τινὲς ἢ ἰπποκρί-  
 τωδες, ἢ δει-  
 κνὸν ῥήτορας, ἢ ἀλ-  
 λο τι τοιοῦτον ἐξ  
 ἰστορημάτων αὐτῶν  
 θίρται. Nyffe-  
 nus. I. c. c. τὸν αὐ-  
 τῶν.

*Ille actio  
 Chimera est  
 qua initium  
 habet à ratione  
 finem à sensua-  
 litate. Cum i-  
 gitur sic agitur  
 humano capiti  
 cervicem pictor  
 depingit equi-  
 nam. Innocen.  
 de Eleemo. c. 6.*



*Operare igitur  
perseueranter  
ne (ut Horati-  
us ait) Desinat  
in piscem mu-  
lier formosa  
superne. Ne-  
briffenfi. Hom.  
2. in fine.*

\* Daniel 3. 33.

(†) Galat. 3. 3.

(9) Ioh. 1. 12.

et per dicitur.

et per dicitur.

et per dicitur.

et per dicitur.

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et per dicitur.

vs that wee must not haue skarlet about our head and dung about our feete, not gold about our head and clay about our teete, but that when we put on the Lord Iesus, we must put on such a skarlet robe of righteousness, such a golden garment of grace, such a resure of a godly & ver-  
tuous life, such a coate of a holy and hea-  
uently conuersation; as may reach to the  
feete, as may continue to the end: consi-  
dering our Saviour hath said, He that per-  
seuereth vnto the end shal bee saued: and  
again. Be faithful vnto death, and I will  
giue thee the crowne of life. This crowne  
of life is promised to al these which make  
a good beginning, but performed onely  
to those which make a good ending (1).  
And they which run in a race runne al,  
yet one only, that is hee which holdeth  
out to the end, receiueth the PRIZE (2).  
And none are saued but such as are mar-  
ked in their foreheads with the letter  
Tau, which is the note of perseuerance &  
perfection. And if we would be confor-  
mable to the crosse of Christ, the liuely  
picture of all perfection, we must be like  
vnto it, not only in the depth of faith, and  
in the heigh of hope, and in the breadth  
of

of charitie, but also in the length of perseuerance<sup>(\*)</sup>. Because al the depth, height, & breadth of the crosse is nothing without the length: and so al the faith, hope, & charitie of a Christian, is to no purpose without continuance in them euen vnto the end. Wherefore (my good brethren) yet once againe I wil say, and then I wil say no more, Let vs draw neere vnto God with a true heart in assurance of faith<sup>(y)</sup>: and let vs keep the profession of our hope without wauering<sup>(z)</sup>: and let vs consider one another to prouoke vnto *charitie* and to good works<sup>(a)</sup>: and so much the more because we see the *breaking of the day* draweth neere<sup>(b)</sup>, and the kingdome of heauen is at hand. There is a Greeke word signifying the ende of a race, which is deuied of another Greeke word signifying to spurre or pricke on forward<sup>(c)</sup>. Which proueth, that as they which runne their horses for a wager, spur hardest at the races end<sup>(d)</sup>: so seeing our saluation is nearer now then euer it was<sup>(e)</sup>, therfore wee must runne faster now then euer wee did<sup>(f)</sup>. Especially because the very horse and mule & diuers other brute beasts which haue no vnderstanding, though they haue

*vanitatem certaminis habere nos admonet, cuius longitudo usque ad talos eius peruenit. Tanquam diceretur, Antequam iter perficias, notum in vita lacescere.*  
*Ausbertus in cap. 2. Apocal.*  
 (\*) Non campo capitur, sed sine corona. *Prof. Sapientia in exitu canitur.*  
*Quia laudari penitus ante alia vita prudentia non merebitur, nisi bono sine claudatur.* *Saluia.*  
*ad Eccl. li. 4.*  
 (y) 1. Cor. 9. 24.  
 (z) Eze. 9. 6.  
 (a) Ephes. 3. 18.  
 (b) Heb. 10. 23.  
 (c) Vers. 23.  
 (d) Vers. 24.  
 (e) Ver. 25.

been



when one of his nobles returnes home, which hath in a forraine countrie by chivalrie, or feates of armes, or other like excellent parts archieued great renowne to his realme, presently sendeth for him to the court, and in open audience giueth him words of grace, and aduanceth him to his preferment and honors: so Christ our most magnificent King, immediatly vpon our arriual into heauen out of the forraine countrie of this world, will reach forth vnto vs his holy hand, conducting vs to the eternall tabernacles of rest, and as for all the prayers that wee haue made, all the teares that wee haue shed, all the almes that wee haue given, all the other exercises of a Christian life that wee haue performed, though neuer so secretly in this pursuite of perfection, hee will openly reward them, and most gloriously crowne them; when as all the host of Angels shall triumph for our coronation, and the blessed Saints shall thinke themselues more perfect for our perfection, and all the court of Heauen shall applaude our praises, & God himselfe shall say *Amen* to our felicities. Which that it may so happilie come to passe, and that

euery

*omnis celestis  
curia expectat  
nos, & deside-  
rat, desideramus  
eam quanto  
possumus de-  
siderio. vide  
quæso Bernard.  
medit. cap. 6.  
1 Heb. 11. 40.*



every one of vs, which now with Iacob  
 waileth vnto the breaking of the daye,  
 and constantly keepeth the law appoy-  
 ned vnto him, maye at the end with Israel  
 see God, and haue the full fruition of his  
 glory, and enioye the euerlasting testa-  
 ment, which is THE PRIZE OF THE  
 HIGH CALLING OF GOD IN  
 CHRIST IESVS, graunt we beseech  
 thee, O deare Lord, graunt it to vs I say,  
 not for our owne desertes or merites, but  
 for the tender mercies of the same, our  
 sweete Saviour CHRIST IESVS, to  
 whom with the Father and the holy  
 Ghost, be all honour and glory, power  
 and prayse, dignitie, and domi-  
 nion, now and euer-  
 more, Amen.

